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MEMOIR OF THE REV. JOHN YEADON, OF HUNSLET, NEAR LEEDS,
YORKSHIRE.

BY THE REV. R. B. LANCASTER.

THE late Rev. John Yeadon was born at Rawdon, a village about eight miles from Leeds, in the West Riding of Yorkshire, in the year 1798. It was not until he had reached about the twenty-third year of his age, that the light of the glorious gospel broke in upon his mind, and that he was brought to a knowledge of the truth as it is in Jesus; soon after which he was added by immersion to the baptist church in his native village, then under the pastoral care of the Rev. Samuel Hughes. Having felt the importance of religion in his own experience, he immediately entered the sabbath school, where for a season he laboured indefatigably that he might bring others to a knowledge of the Saviour who was so precious to himself. While there, the desire to be more fully and more extensively engaged in the service of his Lord and Master first sprung up in his mind. His superior powers of intellect, and the great facility with which he was able to communicate his thoughts to others, soon attracted the attention and admiration of his Christian friends, and no long time elapsed before he was called upon to exercise his talent

in public, which he did to the gratification of those who were present.

At about the age of twenty-five, recommended by the church of which he was a member, he entered Horton College, then under the presidency of the late Dr. Steadman, now under the able superintendence of the Rev. James Acworth, A.M.; and though he entered upon the course of studies usually prosecuted there under many disadvantages, yet, by dint of application, and the native force and vigour of his mind, he soon equalled, in various branches of theology, literature, and science, many of his companions in study who had entered the walls of that institution under far more auspicious circumstances than himself. The term of his academical studies having almost expired, amongst invitations from several churches to become their pastor, was one presented from the church at Horsforth, a village of considerable importance, about three miles from the place at which he was born, which invitation, after mature deliberation and prayer, he accepted. After Mr. Yeadon had been settled among this people about two years, he

was married to Miss Elizabeth Page, a lady of high mental endowments and of exemplary piety. The influence which she exerted over his mind was salutary ; the prosperity of the cause of Christ lay as near to her heart as it did to that of her beloved partner : she was a "fellow-labourer" with him in the gospel of Christ.

When the subject of our memoir entered upon his pastoral labours at this place, the average congregation of adults did not exceed fifty in number ; but under his pious and devoted ministrations, the place of worship soon became too strait for them, when it was considerably enlarged, and rendered capable of accommodating nearly six hundred persons. Here did he labour successfully for ten years, in the bosom of a kind, an affectionate, and a praying people ; a people who were bound to him with a strength of attachment that neither distance, nor time, nor death itself could destroy.

But, in the all-wise providence of him who "giveth not account of any of his matters," whose "way is in the sea," and "whose footsteps are not known," Mr. Yeadon was removed from this early scene of his labours to Hunslet, near Leeds, to cultivate another part of the vineyard of the great Husbandman. The scene witnessed on the occasion of his farewell sermon at Horsforth will long be remembered. Not deeper sorrow could be excited on the removal of an affectionate parent, from the midst of a family in which every heart was united to him by the cords of tenderest sympathy. Though the place of worship was crowded to excess, there was scarcely a heart but what was overwhelmed with sorrow, or a cheek that was not bathed in tears. His people, to express their estimate of his talents as a preacher, and his faithfulness as a pastor, presented him on his departure with a watch and a small purse of gold, which he received

with the warmest gratitude, and many expressions of anxious concern for their future happiness and prosperity. Being located at Hunslet, in his new sphere of action, he laboured for the salvation of perishing souls with energy unrelenting, with zeal unconquerable, with devotedness unreserved, until his Master, whose service was his highest delight, called him to his rest, saying, "Come up hither."

Mr. Yeadon's natural disposition was truly noble and amiable. Humility, which is one of the most lovely traits of character, was conspicuously exhibited in him : he ever possessed the most lowly views of himself as a sinner in the sight of that Being before whose all-pure eye the heavens are not clean," and who "chargeth his angels with folly," and was at all times ready to class himself amongst "the least of all saints." It was impossible for any man to form a lower estimate of his talents as a preacher than he did himself. On no occasion was he found seeking for adulation and praise. He was the last man to force himself upon the notice of others, but would at all times, if possible, retire into obscurity, and was literally clothed with humility. His heart was full of kindness and benevolence. It was as far from that cold, suspecting, repulsive selfishness which manifests itself but too prominently in many minds, as light is from darkness, as the purity of heaven is from the grossness of earth. He could not witness an object of pity without his tenderest sympathies being awakened. He could not behold an object of charity without stretching forth the hand of benevolence to mitigate its woe. The cause of Christ, which ever lay nearest to his heart, he was on all occasions ready to support, not only with his valuable services as a minister, but also with his purse, so long as it retained a farthing within its folds. Following the example of his Lord and Master, he continually went about doing good.

On being introduced into the company of strangers, he appeared somewhat formal and unapproachable, but when he met with a mind congenial with his own, all this melted away before the warm flow of affection and kindness which spring from an ingenuous and noble spirit, as the snow beneath the genial sun. It was impossible to be long in his company, without sensibly feeling his kindness, and perceiving that openness and frankness of spirit which constantly illuminated his countenance and beamed from his eye.

As a man of intellect, though he was not favoured with that play of fancy which sheds its softened tints on surrounding objects in endless light and shade, and though he could not bear his auditory on the wing of imagination through the fields of boundless space, yet he did possess powers of mind without which the most playful fancy and the boldest imagination would be worthless. Originality is indispensable to novelty. Without this the mind must move on in the same old path which has now been beaten for ages, and must submit to become an humble and servile imitator of those who have long since passed away. But Mr. Yeadon was remarkable for his originality of thought; it formed, if not the most prominent, yet a very prominent feature in the character of his mind, and could not but be witnessed in all his public exhibitions. His powers of perception were strong and keen: when a text of scripture was presented to his mind, it became anatomized: he soon perceived all its parts, its connexions, its bearings, and what must necessarily be its results. He was a man of no ordinary taste, of a pre-eminently sound judgment, of great wisdom and prudence, and had a most delicate sense of propriety on all occasions. From these qualities of mind it may easily be inferred that his pulpit exercises would be full of thought, well-

arranged, beautiful, clear, and effective, which was eminently the case.

As a preacher, he was pleasing to persons of every class and character. His manner was unaffected; his language chaste; his style simple and perspicuous; his tones of voice soft and sweet; his whole deportment beautiful, solemn, impressive. He uttered the truths of God as an ambassador from heaven; ever spoke as under a deep consciousness of the awful magnitude of his responsibility—as being under the immediate inspection of that eye before whose glance every thought and every motive lie naked and bare—as being in the presence of that Judge at whose tribunal he must be arraigned, where a strict account of his stewardship would be required. While the illiterate listened to him with pleasure, the man of letters would find nothing at which he could carp, and all were compelled to acknowledge that they were in the presence of one whose only aim was the salvation of imperishable spirits and the glory of God.

As a pastor, Mr. Yeadon was not so distinguished for the frequency of his visits amongst his people at the commencement of his ministerial career as he was towards its close. Having naturally a love for retirement, and being strongly addicted to mental pursuits, it became frequently, no doubt, a difficult task to tear himself away from his study to attend to those more general and arduous pursuits which every minister of the gospel is called upon to perform. But when he did visit amongst his people, such was the influence which he possessed over their minds, and such the character of his intercourse, that no sooner did their eyes behold their teacher than every breast was filled with joy.

One quality he possessed, which is rarely to be found, but which is lovely wherever it exists, that however annoying might be the treatment which he

received, whether from professing Christians or men of the world, he was never known to retaliate, or speak disparagingly of their character. If he was not able to speak in terms of approbation, his tongue would remain in silence. He was no tattler, no tale-bearer. Were he occasionally compelled to listen to unpleasant statements respecting others, they would meet with no countenance from him, neither would they be repeated again, but immediately be consigned to oblivion. An unguarded expression scarcely ever fell from his lips; and on one occasion he remarked in private, not with boasting or self-commendation, but with feelings of deep humility and thankfulness to that grace which had kept him, that during the whole period of his residence at Horsforth, he had not uttered a sentence respecting any person that he could wish to recall, or that caused him one moment of regret.

Mr. Yeadon was a man of unshaken confidence and unwavering faith in the promises and providence of an all-wise God. However embarrassing might be his circumstances, or gloomy his prospects,—though the footsteps of the Deity could be but indistinctly traced,—yet he generally realized the truth of the declaration, that though “clouds and darkness are round about him, righteousness and judgment are the habitation of his throne;” which confidence and faith led to great equanimity of mind, and drew over his spirit that sweet serenity for which he was so highly distinguished. Not unfrequently was he heard to say, amidst his severest trials, “The Lord reigneth;” “The Judge of all the earth will do right.”

His knowledge of human nature was extensive and correct. As much as any man he entered into the spirit and import of the truth, that “the heart is deceitful above all things and desperately wicked;” he well knew its natural

enmity to God, its aversion to every thing holy and good, its pride, its arrogance, its self-righteousness, and self-dependence; the subterfuges under which it would endeavour to take shelter; its unwillingness to acknowledge its own sinfulness and utter helplessness in the sight of God, and to seek for pardon and justification through the sacrifice and righteousness of the risen Lamb. With the torch of divine truth in his hand, he would explore the dark caverns of the human mind, trace out its infinitely diversified and intricate path, and exhibit its deformity and odiousness in such a light that both saints and sinners would be compelled to admit the correctness of the likeness, and stand abashed before the unlovely portraiture of their own minds.

He was not ignorant of the power and devices of Satan, but would point out his various modes of attack, the diversified artifices by which he would attempt to draw aside the Christian from the path of duty, the secret avenues by which he would endeavour to find access to the human mind, with a vividness and correctness of delineation that would place every Christian on the alert, and make him tremble at the idea of an attack from this great adversary of God and man.

Mr. Yeadon for many years held meetings at his own house, where usually many of the members of his church assembled, mutually to relate their Christian experience. These meetings were seasons of strict self-examination, and deep humiliation before God, on account of past imperfections and follies. After each person had expressed the state of his mind, and the discipline through which his heavenly Father had called him to pass, Mr. Yeadon would offer a few remarks, as the nature of each case might require; but perhaps few men could adapt their remarks so seasonably, so judiciously, and so pointedly as he

did. Were any mourning? He would affectionately remind them how that God had promised "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Were any becoming lukewarm in the ways of religion? As a faithful pastor he would gently rebuke them, directing their attention to the threatening of our Saviour to the Laodicean church, "Would thou wert cold or hot! So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Were any halting between two opinions? That expression of our blessed Saviour, "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes," would be uttered with an emphasis and effect as though it had dropped from the lips of the Redeemer himself; while the person to whom it was addressed would be ashamed of his disobedience, and say with the smitten Saul, "Lord, what wouldst thou have me to do?" The backslider was encouraged, and those who were of a "fearful heart" were made strong. His words were "like apples of gold in pictures of silver," distilled with the softness and efficacy of dew upon the tender herb, or as gentle rain upon the mown grass. Truly these were "times of refreshing from the presence of the Lord; each one would retire leaving his burden at the foot of the cross, and saying, "Did not our heart burn within us while he talked with us by the way?"

Mr. Yeadon was emphatically a man of peace. This he endeavoured to promote in his family, in his church, and in the world. He would sacrifice his own personal happiness, and brook insults which would raise the indignation of many men to the highest degree, rather than in any way be the cause of unpleasantness and discord. On all occasions he was prepared to make allow-

ances for the foibles of men, knowing that human nature in its most elevated state is imperfect. His patience under afflictions and trials was exemplary, a murmur or complaint escaping not his lips, being fully convinced that "affliction cometh not forth of the dust, neither doth trouble spring out of the ground;" but that they are all under the control of him without whose notice a sparrow cannot fall to the ground, and that they are all working out to the believer "a far more exceeding and eternal weight of glory." He laid in the hands of his Creator as clay in the hands of the potter.

Levity found no shelter in his mind. He carefully avoided the appearance of frivolity. On no occasion did he engage in conversation unworthy of a Christian and a Christian minister. He held in unqualified abhorrence flippant, frothy conversation; regarded it as destructive of morals, and immeasurably below the dignity of a spirit that is destined for eternity. Neither in public nor in private did he appear to forget the importance of his office, and to fall beneath the elevation of his ministerial character; but his deportment uniformly was grave, and solemn, and becoming. Whatever topics were discussed in company, invariably he would view them in connexion with the final destiny of man and the glory of the Creator.

The views of divine truth entertained by Mr. Yeadon were those generally denominated Calvinistic. But he was not slavishly wedded to any system. The Bible was the source of his theology, which he studied minutely, prayerfully, incessantly. But while he held the doctrines of grace firmly, and exhibited them, on every proper occasion, in a lucid and beautiful manner, to the edification and comfort of all those who were enlightened by divine truth, he also firmly held and unceasingly inculcated upon the minds of his auditory, the necessity of "repentance toward

God and faith toward our Lord Jesus Christ."

If there was one exercise in which Mr. Yeadon delighted more than another,—in which the whole soul was more absorbed than another,—it was prayer. Who that ever heard him in his happier moments, either in public or in private, can forget that entire prostration of spirit, that holy fervour of soul, that wrestling with God, that utter annihilation of self, that laying hold on the promise, that entire dependence for mercy on the great sacrifice of Christ? Repeatedly and powerfully did he urge upon his people the necessity of prayer as the very life and soul of all true religion. A quotation from a letter addressed by him to myself, dated Aug. 13, 1840, will sufficiently bear out the justness of the remarks now offered, which I will take the liberty of here inserting. "If any advice of mine can be of any service, I will venture to recommend one thing to your serious consideration; I shall pass by all other topics, and confine myself to one, for I am sure if this one be attended to all the rest will be right. What I wish to press upon your attention is the necessity and importance, the vast and unspeakable importance, of constant and regular secret devotion. Depend upon it, this is the foundation of every thing else. The life of religion in your own soul is to be maintained and promoted by this. Whatever you are compelled to leave undone, do not neglect your private devotion. The man of prayer has stood high when others have fallen; the man of prayer has enjoyed soul prosperity, when others have been barren; the man of prayer, however few and feeble his talents, has been made useful, while others have appeared useless; the man of prayer is honoured of God, and if you have that honour which cometh from God, the honour which cometh from man, if necessary, will not be far behind."

But, excellent as was the character,

and useful as was the life, of this man of God, and over whose departed excellencies we linger as we should upon the lovely landscape vanishing beneath the evening shade; yet the wise Disposer of all events, in his adorable providence, has seen fit to remove him in the very prime of life, being only in the forty-third year of his age. His "path" was that "of the just," which "shineth more and more unto the perfect day;" and, having reached its meridian, his "sun" went "down at noon." But it went down without a stain to sully its purity, or the shadow of a cloud to eclipse its glory.*

As proof of the place which Mr. Yeadon held in the affections of the church, we need only state, that, being interred in the burial ground of the church of which he was originally a member, his mortal remains were followed to the grave by a train of carriages fifteen in number, eleven of his brethren in the ministry, together with several hundred spectators, who had come to moisten with their tears the grave, and pay the last tribute of respect to the memory of him who had led many of them, "with weeping and with supplications," to the cross of Christ. The name of Yeadon will survive in his native locality when the present generation has passed away, and be embalmed amongst the sweetest recollections of numbers yet unborn; and, in the world to come, bright will be that diadem which, as the reward of his labours, will adorn eternally his brow. "The memory of the just is blessed." "Let me die the death of the righteous, and let my last end be like his!"

At the request of the relatives of the deceased, this mournful event was improved by the Rev. J. E. Giles of Leeds, who preached, to an overflowing congregation, a very appropriate and impressive sermon, from John i. 8, "He was not that light, but was sent to bear witness of that light."

* Mr. Yeadon died Nov. 29, 1841. ED.

THE PERSECUTIONS OF DAVID.

IV. THE FLIGHT.

"For thee their smiles no more
Familiar faces wore;
Voices once kind had learned the stranger's tone."

AN alliance with the royal family made David still more illustrious in the eyes of the nation, and an object of still greater jealousy to Saul. Five years, however, of comparative peace, procured by the intervention of Jonathan, are supposed to have elapsed between his marriage to Michal and the events which we shall now survey.

Notwithstanding the repeated victories which were achieved during that period, and the fame for a truly miraculous courage which David had acquired, the Philistines still molested the Israelites. Their immediate proximity to the seat of the Israelitish government, rendered them the more obnoxious to Saul, and occasioned him unceasing anxiety. His constant resource was in the valour of David; to him he always applied for aid, and that apparently never in vain. At the present period, he had just returned from successful conflict, bringing with him security to the nation, and honour to the God who had required that nation to extirpate idolatry: and if any one in the kingdom owed him more gratitude than another, it was his own sovereign. But, alas! not one bore him more grievous enmity. There are some to whom nothing is more irksome than the spectacle of distinguished virtue. The eminently good may sometimes escape envy and maltreatment; but if they do not, let them not imagine that "some strange thing has happened unto them," but only that which is "common to man." "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world

hateth you."* With such a warning, this incident of David's life, in common with similar occurrences which have already engaged our attention, most strikingly accords.

As his master sat in his house, with revenge brooding sullenly on his brow, and murder gleaming in his eye, he was cheerfully returning good for evil, and endeavouring by music to lull the gathering tempest; at the same time,—we cannot doubt,—keeping within the verge of the field of sight, the suspicious javelin, and the hand which lay passively beside it. The evil spirit, allying his malice with the natural workings of the heart in which he had become now a cherished guest, quickly urges to the crisis. The hand convulsively grasps the weapon, and darts it at David! He steps from its course, and, lo! it shudders in the wall!

Does no touch of penitence now move the heart of the murderer? Now that his intended victim has fled, and the music has ceased, and the bloodless javelin again proclaims the presence of a protecting God,—do no relentings visit his dark and revengeful spirit? Ah, who can tell with what tenacity malignant passions retain dominion of the heart! Every moment's indulgence increases their tremendous influence, until the torrent defies all permanent resistance. Failure in the accomplishment of their object only serves to store up the rolling waters, that they might burst forth more relentlessly than ever! Eager for blood, the tyrant calls for his servants, and re-

* John xv. 19.

quires them to surround the house of David, that they might secure and kill him in the morning. His servants obey, and at once encircle the dwelling.

Now that he has received this additional proof of the undying enmity of Saul; now that emissaries prowl around his abode, panting for his blood; now that all mankind would seem to have conspired together for his destruction, we are filled with anxiety to know what were the secret exercises of David's mind. We know that it is easier to trust God in the closet than in public life; to confide in an unseen arm during silent reflection, than while contending with positive dangers; easier, probably, for the son of Jesse to lean on the arm of Jehovah when his sword was turned against the enemies of his countrymen, than when the swords of his countrymen are directed against himself. On the other hand, we cannot but call to mind, that the soul which is timid and distrustful when all is supposed to be prosperous, is frequently found "strong in faith" in the time of unquestionable danger; for oftentimes in exact proportion to the calamity is the courage given to meet it; the great conditional promise being literally verified, "As thy day, so shall thy strength be." But, how shall we ascertain what took place within that persecuted bosom on this dismal night? Happily for us, the Holy Spirit prompted him to place on record the workings of his inmost soul, so that we are in possession of an example of fervent prayer, and of holy confidence, such as we should bind as a chain of gold around our neck.

"Deliver me from mine enemies, O my God!
 Defend me from them that rise up against me.
 Deliver me from the workers of iniquity,
 And save me from bloody men,
 For, lo! they lie in wait for my soul;
 The mighty are gathered against me,
 Not for my transgression, nor for my sin, O
 Lord.

They run and prepare themselves without my fault.

Awake to help me, and behold.

At evening let them return,
 And let them make a noise like a dog,
 And go round about the city.
 Let them wander up and down for meat,
 And grudge if they be not satisfied.

But I will sing of thy power;
 Yea I will sing aloud of thy mercy in the morning;

For thou hast been my defence and refuge in the day of my trouble.

Unto thee, O my strength, will I sing,
 For God is my defence and the God of my mercy."
 PSALM LIX.

When Saul gave Michal to David, he thought she would be an efficient instrument for his destruction; but by the guidance of the Divine hand she now became his most seasonable deliverer. Being, for the reason just intimated, in the confidence of her father, she knew what plans he had laid, and advised David instantly to flee. Their house being probably on the wall of the city, she let him down from a window, and in the language of the narrative, "he went, and fled, and escaped." The messengers, who had all night watched narrowly, as they supposed, every channel of escape, as soon as the morning broke, entered to seize him. But Michal, wishing to afford her husband a longer time for flight, assured them that "he was sick." It is difficult to perceive upon what ground some excellent writers say that this deception on the part of the wife of David was perfectly excusable. It certainly does not at all excite our surprise; for there is reason to believe that her conscience was not enlightened. Bishop Hall tersely observes, "I do not find any great store of religion in Michal, for both she hath an image in the house, and afterwards mocked David for his devotion." But to the general question, is it right or wrong to make such a representation under similar circumstances, there ap-

pears to be, on scriptural principles, but one reply. Whatever the danger from which the slightest departure from truth is expected to deliver us, it cannot dissolve our obligation to obey God. We are at all times confined to one course of implicit conformity to the divine law. The moment we depart from that line with a view to protect ourselves, we wrest our cause out of the hands of God; we practically proclaim that we cannot trust him, and are therefore determined, even in direct opposition to his will, to effect our liberation! Such conduct is surely both criminal and dangerous.

Without sanctioning the guilt of the offence, God can nevertheless make that lie abound to his glory. The messengers, seeing the assertion apparently confirmed by an individual lying in an attitude of sickness on the bed,* went and informed Saul. They probably thought, that rather than incur the odium of so public an assassination, he would be inclined to wait until disease hurried his enemy to the grave. Such, however, was the horrid state of mind into which he had been sunk by the indulgence of evil passions, that one shrinks from its contemplation. It is too shocking to become the subject of reflection. One dare not utter a remark concerning it. It is enough to state that the emissaries were sent back immediately, to lift up the pallet on which the patient lay, and to bear it into his presence, that he might have the satanic joy of stabbing him with his own hand. We can conceive how his bad heart began to leap with exultation, when he saw his victim for the first time passively beneath his hand; and we can imagine with what eager steps the messengers, no longer in doubt

as to how they were to proceed, rushed past the feeble hindrances of Michal, and flew up, with excited demeanour, to seize their unsuspecting victim. Unsuspecting indeed! "He that sitteth in the heavens doth laugh, the Lord doth have them in derision." Instead of grasping the youthful warrior, their hands are resisted by the unyielding sides of a wooden image! Distinguished prisoner!

But how shall the waiting murderer be informed, and with what feelings will he receive the intelligence? The inquiry is not alluring; but as we might have anticipated, his rage was first wreaked upon his daughter; who, in her turn, evinced too plainly the evil principles in which she had been trained by not scrupling to add one lie to another. The friend who has sacrificed truth to protect us is not worthy of our confidence! What security have we that we shall not ourselves become victims to his deceit? Michal's first falsehood was in favour of her husband; her second against him. The first allowed him time to escape; the second maligns his character; for in reply to her father's interrogation she affirms that David had threatened to put her instantly to death, if she did not favour his flight. We have no objection whatever to join in the commendations which some have awarded to Michal for her feminine compassion and conjugal fidelity; but how much nobler the spirit of a Sicilian woman in later times! Polyxenus, we are informed in ancient biography, had married Phesta, the sister of Dionysius; and having joined in a conspiracy against that tyrant, fled from Sicily for the preservation of his life. Dionysius sent for his sister, and bitterly reproached her for not apprising him of her husband's intended flight: to which, without expressing the least surprise or fear, she replied, "Have I then appeared to you so bad a wife, and of so mean a soul, as to have abandoned

* It is said in the text that she "put a pillow of goats' hair for his bolster," which some understand to mean that she decked the head of the teraphim with goats' hair,—the hair of the oriental goat being exceedingly silky and beautiful,—resembling that of her husband.

my husband in his flight, and not to have desired to share in his dangers and misfortunes? No; I knew nothing of it, or I should have been much happier in being called in all places 'the wife of Polyxenus the exile,' than in Syracuse, 'the sister of the tyrant.' **

We are now glad to leave both the enemies and the intended friends of David; and to inquire whither he bent his footsteps after his departure. We might conclude, from the beautiful sentiments which he has recorded as his experience while surrounded by his enemies, that he would take no improper method of release. He knew that the army was enthusiastically attached to him, and that it would not be difficult to arouse all its sympathies in his favour. But he was too well convinced of the impropriety of such a step to accept of its advantages. He knew that his father's house at Bethlehem was still open for his reception, and that his parents would be glad to hail their beloved child after so many exposures; but it was a nobler sentiment than even parental affection which at that time ran high in his bosom. Danger had led him to look up with more than accustomed steadfastness, to Him who was stronger than all earthly protectors, and more merciful than all earthly kindred. The first spot, therefore, to which he fled, was the residence of the aged prophet of the Lord. The anointing oil was still fragrant in the memory of each, and the feelings associated with that solemn dedication formed a bond of union between them stronger than those of nature. To

Samuel he unbosomed all his griefs—recounted all his dangers—and told of all his miraculous deliverances. How sweet the moments which they must have spent together; moments rendered more precious by the conviction that dangers had not ceased, and that duties equally arduous had yet to be encountered!

We cannot but remark, how favourably the character of David advances under this wise and paternal discipline. He must be strong in his confidence of the divine faithfulness, or how shall he eventually conduct the concerns of an empire completely environed by powerful enemies? How finely does that confidence shine, when he ventures, after repeated proofs of enmity, into the presence of the monarch; and how beautifully he expresses it in his triumphant prayer, triumphant even while swords are unsheathed around him! He must be trained to an absolute submission to all the ordinances and appointments of Jehovah, or how shall he rule over a nation in the spirit of that constitution which regarded the highest civil authority as the mere servant of the invisible and only righteous King? How admirably was this subordination manifested when he refrained from turning his influence or his sword against his furious persecutor, simply because he was the anointed of the Lord!

Let our hearts as fully obey our God, and we shall as delightfully experience his all-protecting care. He can change malignity into kindness. He can turn the devices of our enemies into a shield for our protection, and when every thing appears to conspire against us, he can make our deliverance glorious.

* Plutarch, in Vit. Dion. or Rollin, b. xi. § 3.

MINOR PROPRIETIES IN PLACES OF WORSHIP.

AN American traveller, writing to the editor of the *Christian Watchman*, makes some remarks respecting the conduct of congregations with whom he worshipped in the metropolis of England, which may afford salutary hints to some of our own countrymen, as well as to those for whose use they were originally designed.

DURING a late visit to Europe, I passed five sabbaths in the English metropolis, and attended public worship at different places, and with several denominations. Some things in their services I did not greatly admire; with others I was favourably impressed, and I would respectfully mention them for the consideration of your readers.

1. When the people enter their pews, they at once engage, for one or two minutes, in silent prayer. Episcopalians knelt for the purpose; dissenters bowed their heads against the front of the pew. This gave to the whole scene an air of solemnity befitting the day and place.

2. They have their pews as well supplied with Bibles as with hymn-books; and when the scriptures were read from the pulpit, each hearer took a Bible and followed the reader. And when the text was named, or, in the course of the sermon, a passage of scripture was cited, all would turn directly to the place, and observe, not only the passage, but the connexion.

3. I saw many persons, mostly young, taking notes of the discourses, and therefore giving a fixed attention, as if unwilling to lose a single thought.

4. The congregations were remarkably quiet and attentive. Preaching of moderate worth was listened to without any indications of restlessness or contempt.

5. When the benediction was concluded, the minister and people remained for half a minute in silence. Not a pew door was opened, not a hat or glove taken, not a foot moved.

6. They were exceedingly moderate in leaving the house. In no instance did I see the aisles crowded. They seemed willing to wait for one another.

7. Gentlemen retired from the house of God as respectfully as from the house of a friend; they did not put on their hats until they reached the door.

8. After retiring from the sanctuary, gentlemen as well as ladies went *home*. The post office was closed, and no letters or papers were delivered on the sabbath.

THE DYING CHILD'S REQUEST.

BY JAMES MONTGOMERY, ESQ.

To the Editor of the Baptist Magazine.

SIR,—The beautiful thought expressed in the following lines was uttered by a Sunday scholar when dying. The fact was narrated in the report of the Sheffield Sunday School Union, read at the annual meeting a fortnight since. I referred to it in a speech at the meeting, and expressed a wish that it might be embodied in verse; our valued and beloved friend Montgomery being in the chair. The next day I was obliged by the accompanying note and lines, which I send together for insertion in your miscellany, because of the piety and poetry of both.

I am, Sir, yours respectfully,

C. LAROM.

Sheffield.

DEAR SIR,—I have taken your hint, but have endeavoured simply to transfer into metre the dying child's request in her own sweet words, as nearly as the form of verse would allow, and so far as I could command it. The circumstance itself is so beautiful and so touching that to embellish would be to profane it. A flake of snow falling upon an infant's cheek is not more pure, delicate, and inconvertible without damage.

I am, truly, your friend, &c.,

The Mount, May 17, 1842.

J. MONTGOMERY.

A FACT.

“Mama!” a little maiden said,
Almost with her expiring sigh,—
“Put no sweet roses round my head
When in my coffin dress I lie.”

“Why not, my dear?”—the mother cried,—
“What flower so well a corpse adorns?”

“Mama!”—the innocent replied,—
“They crowned our Saviour's head with thorns.”

JUBILEE HYMNS.

From the Hymn Book published by the Jubilee Sub-Committee of the Baptist Missionary Society.

O'er every land and every sea,
Sound, sound the trump of jubilee;
From grateful hearts let praises rise,
Like holy incense, to the skies.

Hail to the work of fifty years!
They reap in joy that sowed in tears;
And, bending from their thrones of light,
Heavenly with earthly strains unite.

But not to us, and not to them,
Be given the praise and diadem;
Adoring saints and angels own
All glory 's due to Christ alone.

Then lift the voice, and let the song
Winds, waves, and echoing hills prolong;
And black, and white, and bond made free,
Swell the loud notes of jubilee.

F. A. Cox.

Not unto us, O Lord,
Not unto us be praise!
We sing the victories of thy word,
The triumphs of thy grace.

'Twas in thy strength we strove;
'Twas of thine own we gave;
Thine was the soul-constraining power,
And thine the power to save.

The light that shines within,
The tear that gently flows,
The slave released from bonds of sin,
The heart that finds repose—

These are thy glorious deeds,
Spirit of grace divine;
The work all human power exceeds,
And be the glory thine!

J. H. Hinton.

Thus far the Lord hath led us on;
Let us look back the road to view;
But mighty realms must yet be won,
And much remains for us to do.

Past conquests, while they cheer the heart,
And give an earnest of the rest,
Form but a small (how small!) a part,
Of land that still must be possessed.

Then let us ever, ever, on;
And still the banner forward bear,
Till all the sunbeam shines upon
Allegiance to the Saviour swear.

J. Edmeston.

REVIEWS.

Information relative to New Zealand. Compiled for the Use of Colonists. By JOHN WARD, Esq., Secretary to the New Zealand Company. The Fourth Edition. London: Parker. 24mo. pp. 168.

Supplementary Information relative to New Zealand; comprising Despatches and Journals of the Company's Officers of the First Expedition, and the First Report of the Directors. London: Parker. 24mo. pp. 191.

The Fifth Report of the Directors of the New Zealand Company, presented to the Annual Court of Proprietors, held on the 31st of May, 1842. London: 8vo. pp. 37.

An Account of the Settlements of the New Zealand Company, from Personal Observation during a Residence there. By the Hon. HENRY WILLIAM PETRE. Fourth Edition. London: Smith, Elder, and Co. 8vo. pp. 94.

How to Colonize: the Interest of the Country and the Duty of the Government. By ROSS D. MANGLES, Esq., M.P. London: Smith, Elder and Co. 8vo. pp. 55.

The Colonization of New Zealand. By PROFESSOR CHARLES RITTER, of Berlin. Translated from the German. London: Smith, Elder and Co. 12mo. pp. 56.

Colonization and New Zealand. By WILLIAM FOX, of the Inner Temple, Esq. London: Smith, Elder, and Co. 24mo. pp. 24.

It is not without pain that we think of the readiness with which some of our readers will turn to this article. Letters from various quarters have led us to believe that the thought of emigration has forced itself of late on many reluctant minds, and that solicitude for correct information respecting the state and prospects of other regions is more prevalent among our countrymen now than at any former period. They speak of general and increasing distress, of overwhelming cares and anxieties beneath a constrained placidity of countenance, of unavailing economy and unrequited industry, of diminishing capital, of decreasing trade, and of the startling disclosures of the bankrupt lists. One proposes the formation of a Christian emigration society; another wishes to know whether aid can

be obtained to enable him to remove his family to some place where he thinks his difficulties would be fewer than at home; another asks direction to the most eligible of the various lands to which Englishmen may migrate; and minister after minister speaks of the poverty of his friends and the inability of the church of which he is pastor to continue to him a salary, already below his necessities, inquiring for fields of labour open to preachers of the gospel in other regions. We cannot contemplate this state of things without sorrow. Much suffering must have been endured before our countrymen could have been brought to this; and much we fear remains before them. There are advantages pertaining to a long established social system which cannot be enjoyed in a new country. There are conveniences in the routine to which we have been habituated, which would be missed greatly in a different state of society. There will be evils of which we have no adequate conception to be experienced in a new position, and privations that we cannot realize, arising from the loss of customary advantages, the existence of which has scarcely occurred to our thoughts because they are so common and have hitherto seemed to attend us naturally and necessarily. Yet the reluctant emigration of British Christians may perhaps be one of the means by which unsearchable wisdom has designed to secure the dissemination of truth throughout the earth, and hasten the diffusion of that leaven that shall "leaven the whole lump." At all events it is proper that information should be given, applicable to the cases of inquirers, important in its bearings on the welfare of others if not of the reader himself, calculated to prevent disappointments and unwise decisions, and having reference to the spiritual as well as the temporal interests of future emigrants and their households.

New Zealand has one advantage over other colonies which will be felt at once to entitle it to attention. Its climate is peculiarly suitable to an English constitution, resembling in some respects that of our own country, but being rather

milder. Its temperature is remarkably equable; seldom rising above seventy degrees, Fahrenheit, or sinking below forty-five. In winter mornings, occasionally, a thin film of ice is seen upon shallow pools, but it does not remain; and though some of the mountains are above the line of perpetual snow, snow seldom falls and never lies upon the plains. It is said to be quite free from those oppressive, feverish heats, which prevail in the middle of the day at Sydney, from those pestilential winds which are the terror of the inhabitants of New South Wales, and from the long droughts which frequently ruin the hopes of the South Australian farmer. Mr. Petre, the length of whose sojourn there gives weight to his testimony, and who is about to return thither as a colonist, says, "All that has been said or written of the extraordinary healthiness of this place has been borne out by experience. I believe that every temperate and well-conducted person in the colony is entirely free from disease of every description."

It is no small recommendation of New Zealand also, that it is free from dangerous reptiles and beasts of prey. No snakes or venomous creatures of any description have hitherto been seen. Feathered songsters, however, animate the woods, and various kinds of wild fowl are represented as delicious. In the lakes and rivers eels are found, and mackarel, soles, cod, salmon, oysters, and other fish abound on the coasts. The natural productions of the earth are timber of various kinds and prodigious magnitude, fern root which exuberates on the plains, and flax, or the *Phormium tenax*, which grows so freely and in such excellence that the present settlers anticipate great advantage from its cultivation, believing that it will become the great staple article of their commerce, and be for many years to come so profitable that it will not be expedient to invest capital in the production of any other commodity for exportation. There are extensive tracts of land on which fruit trees and vegetables introduced from Europe appear to grow freely, and there appears to be satisfactory evidence that New Zealand is fitted by nature for the production in abundance of three articles which have always been regarded as the symbols of wealth and plenty, namely, corn, wine, and oil.

Viewed on the map New Zealand

bears a general resemblance to Great Britain in size and shape; and there is no other land in the southern hemisphere so nearly resembling it in situation.

"The New Zealand group consists of two large islands, called the Northern and Southern, a smaller island, called Stewart's, to the extreme south, and several adjacent islets. The group extends in length, from north to south, from the 34th to the 48th degree of south latitude, and in breadth, from east to west, from the 166th to the 179th degree of east longitude. The extreme length exceeds eight hundred miles, and the average breadth, which is very variable, is about one hundred miles. The surface of the islands is estimated to contain 95,000 square miles, or about sixty millions of acres, being a territory nearly as large as Great Britain, of which, after allowing for mountainous districts and water, it is believed that at least two-thirds are susceptible of beneficial cultivation. Even without assuming any extraordinary degree of fertility, New Zealand is thus capable of maintaining as large a population as the British isles, which, however, it far surpasses in respect to soil and climate. This fine country was first seen by the Dutch navigator, Tasman, in 1642, but as he never landed, supposing it to form part of a great southern continent, the honour of its discovery belongs to Captain Cook, who first proved it to consist of islands, by circumnavigating the group, and surveying the coasts with such remarkable accuracy that the surveys have been relied on up to the present day. Captain Cook was the first to appreciate the advantages derivable from the mere geographical position of New Zealand, which is the land nearest to the antipodes of England. The distance of Queen Charlotte's Sound, on the southern shore of Cook's Straits, from Sydney and Hobart Town, is, in round numbers, about 1200 miles; from the New Hebrides and Friendly Islands about the same; from the Marquesas, about 3000; from the Sandwich Islands, 3600; from South Australia, 1800; and from China, or Valparaiso, about 5000 miles."—*Information*, pp. 1, 2.

The natives have long been known to Europeans as savages of great ferocity. The present number is about 100,000, by far the largest portion of whom reside in the northern part of the northern island. Among them agents of the Wesleyan and Church Missionary Societies have laboured for some years, and according to the publications before us with great success.

"The missionaries have, in fact, accomplished

a revolution in New Zealand, and have prepared the way for an enlightened colony, that would not only protect, but co-operate with their labours. They have taught their Christian converts a knowledge of agriculture and the mechanical arts, and have organized schools for both sexes, in which several thousands have been taught to read, and have acquired the elements of European instruction. As a proof of the thinking powers of the natives, they have been known occasionally to dispute the missionaries' interpretation of the scriptures. Their eagerness, indeed, to be taught any thing and every thing, is attested by every writer, and by all the voyagers that have held intercourse with them.

"Dr. Lang assures us, that 'the best helmsman on board a vessel by which he once returned to England, was Toki, a New Zealander.' 'Nothing,' says Dr. Lang, 'could divert his attention from the compass, or the sails, or the sea: and whenever I saw him at the helm, and especially in tempestuous weather at night, I could not help regarding it as a most interesting and a most hopeful circumstance in the history of man, that a British vessel of four hundred tons, containing a valuable cargo and many souls of Europeans, should be steered across the boundless Pacific, in the midst of storm and darkness, by a poor New Zealander whose fathers had, from time immemorial, been eaters of men.'

"When among civilized people, either in England or in New South Wales, they have accommodated themselves, with wonderful facility, to the habits of civilized life, and have even excited surprise by the propriety and gentleness of their manners. Nothing, it is said, meets with a more ready sale at the missionaries' stations than a cargo of soap and English blacking. The natives enter largely into commercial transactions, in the sale of flax, timber, potatoes, and pork, with the ships that visit their coasts; and such is their credit, that some of them have been trusted with £1500 worth of goods.

"At the missionaries' stations their moral character is said to be greatly improved; it is so far certain, that they observe Sundays with decency, and exhibit propriety of behaviour during divine service. The influence of the missionaries among them is so great, that they have occasionally succeeded in preventing hostilities between rival tribes. The missionaries are regarded as the harbingers of peace and good order, and when they pay occasional visits to distant villages, they receive assistance from the natives, who are anxious to receive them. Before the arrival of the missionaries they had no written language; but several portions of the

Bible and other books have been translated into their language, and many have learnt both reading and writing, and the elements of arithmetic."—*pp.* 69—71.

A missionary of the Wesleyan Society, after living among them many years, in writing to a friend in 1837, speaks highly of their capacity and intelligence, and represents them as fully convinced that European settlements on their shores would be beneficial, provided their own rights and independence were secured. He adds,

"But there is another view of the subject to be taken, and that view exclusively concerns those who contemplate the transplantation of themselves and families to the shores of New Zealand. I mean their personal safety. This, I think, is satisfactorily answered by the fact, that since the first residents took up their abode in New Zealand, in 1814, up to the period I left the island to return to this country, not one single instance which I can recollect, or have heard of, has occurred, of any European or any other foreign settler, having lost his life. Instances of plunder have occurred, in which a loss of property has been sustained; but in most cases, when this has taken place, the persons who have sustained loss of property have been in fault. This, however, has not invariably been the case, as some cases of oppression have occurred on the part of the natives of a very aggravated character. Such cases have been rare, nor are they likely to occur again, even should no British colony be established on the island."—*p.* 77.

According to the European law of nations, the Queen of England has an indisputable title to the sovereignty of New Zealand, founded upon the possession taken in the name of George III. by the discoverer in 1769, and upon the exercise of numerous acts of sovereignty in them at subsequent periods. It received however but few marks of attention from Englishmen till the year 1825, when a commercial company was formed in London under the auspices of the late Earl of Durham, which despatched two vessels to New Zealand and acquired land in different parts of the northern island. Many of the missionaries have also become landowners, and by their farming improvements and commercial enterprises are said to have benefited themselves as well as the natives. Some of the catechists of the Church Missionary Society possess very extensive tracts of country, employ many

native labourers, and have large establishments; and the Rev. Henry Williams, chairman of the committee, owns not less than four thousand acres, at Titirangi, near Waimate. Very glowing pictures are given of the extent of civilization, which the missionaries have been the instruments of producing in some of the northern parts of the island. Thus Mr. Darwin, the naturalist belonging to a surveying expedition in the South Seas, writes as follows:

"At length we reached Waimate. After having passed over so many miles of an uninhabited, useless country, the sudden appearance of an English farm-house, and its well-dressed fields, placed there as if by an enchanter's wand, was exceedingly pleasing. At Waimate there are three large houses, where the missionary gentlemen reside; and near them are the huts of the native labourers. On an adjoining slope, fine crops of barley and wheat in full ear were standing; and, in another part, fields of potatoes and clover. But I cannot attempt to describe all I saw; there were large gardens, with every fruit and vegetable which England produces; and many belonging to a warmer clime. I may instance asparagus, kidney-beans, cucumbers, rhubarb, apples, pears, figs, peaches, apricots, grapes, olives, gooseberries, currants, hops, gorse for fences, and English oaks; also, many different kinds of flowers. Around the farm-yard there were stables, a thrashing-barn with its winnowing machine, a blacksmith's forge, and on the ground ploughshares and other tools; in the middle was that happy mixture of pigs and poultry which may be seen so comfortably lying together in every English farm-yard. At the distance of a few hundred yards, where the water of a little rill was dammed up into a pool, a large and substantial water-mill had been erected.

"All this is very surprising, when it is considered that five years ago nothing but the fern flourished here. Moreover, native workmanship taught by the missionaries has effected this change: the lesson of the missionary is the enchanter's wand. The house has been built, the windows framed, the fields ploughed, and even the trees grafted by the New Zealander. At the mill, a New Zealander may be seen powdered white with flour, like his brother miller in England. When I looked at this whole scene I thought it admirable. It was not merely that England was vividly brought before my mind; yet, as the evening drew to a close, the domestic sounds, the fields of corn, the distant country with its trees now appearing like pasture-land, all might well be mistaken for some part of it.

Nor was it the triumphant feeling at seeing what Englishmen could effect. But it was something of far more consequence; the object for which this labour had been bestowed—the moral effect on the aborigines of this fine country."—*pp.* 80, 81.

Unhappily, however, here, as every where else, nominal Christians addicted to the worst of crimes, have excited prejudices against every thing holy, and introduced among the heathen new abominations. Runaway sailors, convicts who have escaped from the penal colonies of New South Wales and Van Diemen's Land, and other vagabonds of dissolute habits, have infested the coasts, taken part in native wars, and practised upon them every species of fraud. Nay, "the crimes committed by some captains of British vessels have been so atrocious as to be hardly credible." Colonel Wakefield, after mentioning other enormities practised by one Stewart, the master of a British vessel, adds, "It is a fact that one of the ship's coppers was in use for cooking human flesh for his guest, and that Stewart and his crew participated, if not in the feast, in the atrocious murder and revolting preparations for it."

The New Zealand Company was formed in the spring of 1839; the Association formed in 1825 being merged in it. It possesses an adequate capital, with names of known respectability attached to the management of its affairs. The main features of the system it has adopted are similar to those of the South Australian Company; first, the sale of lands at a uniform and sufficient price, and secondly the employment of a large portion of the purchase-money as an emigration fund. Laudable care was taken in the first instance to purchase districts from the native proprietors, at a price of which they should not see cause subsequently to complain. Due explanations appear to have been given to them of the nature and consequences of the transaction; the boundaries were set forth clearly, not only in words but in plans, and, of the land thus acquired, portions have been set aside as reserves for public purposes and for the use of the native chiefs. The interests of the natives, which are certainly connected with the colonization of the country, seem to have been fairly and faithfully kept in sight.

Under the auspices of this Company, about 1200 persons composing the first

colony sailed from England in five large ships, in September, 1839; Mr. Petre, whose "Account" lies before us, being one of the number. Two other vessels had been despatched some months previously, carrying out the Company's principal agent, and others, who were entrusted with the selection of the seat of the intended settlement, the purchase of lands from the natives, and the arrangements necessary for the reception of the settlers. The district chosen was the southern part of the northern island. The spot fixed upon for the first town was the shore of Lambton Bay, a part of Port Nicholson, in Cook's straits. A town, which has been named Wellington, was commenced; and though many difficulties, some of them of an unexpected character arose, the settlement has been gradually advancing. The annual report presented to the proprietors on the 31st of May last, assures them that "every anticipation entertained of the excellence of the harbour, of the salubrity of the climate, and of the fertility of the soil, has been fully realized; and that Colonel Wakefield's last despatches contained his assurance that the community was in a more prosperous and healthy condition than at any previous period of its brief existence."

"The English population of Wellington and the neighbouring villages is estimated as amounting to about 3700 in November last. Of these, 3469 had emigrated from England in the Company's vessels, and the remainder had come out in private vessels, or had arrived from the Australian colonies. Mr. Heaphy states, that the number of those who have left the settlement is very trifling; and that the births have greatly exceeded the deaths. He calculates the number of the white population at this moment at about 4600. As many as two hundred of the natives are said to live so as to be completely domesticated in the families of the English, to work for them, and to deserve to be reckoned among the civilized inhabitants of the place. The number of houses in Wellington alone, besides the adjacent villages, was estimated in November last at 445, of which 195 were substantially built of brick or wood, at an aggregate cost of about £23,600. Many of the dwellings and warehouses are stated to be excellent, and some of the former to possess much architectural beauty. Land suitable for building near the beach was letting at the close of last year, for short terms of years, for 10s. per lineal foot of street frontage, and that on the

beach for £1 per foot, water frontage. Commerce and trade were flourishing, as is, indeed, proved by the great number of vessels which have visited the port during the short period of its settlement, from the Australian colonies and the whaling grounds, those of the latter description being, of course, excellent customers for provisions. The pecuniary difficulties of New South Wales had been the means of furnishing Wellington with a large supply of live stock at very low prices. Coal has been found at several points near the settlement. When Mr. Heaphy left Wellington there were twenty vessels in the harbour, several of which were owned by merchants of the place; and one vessel of sixty tons burthen was on the stocks, and nearly ready for launching."—*Fifth Report*, pp. 17, 18.

One thousand persons have just taken their departure to commence a second settlement, to be called Nelson. The site of this is to be on the opposite side of Cook's Straits, in Tasman's Bay, at the northern part of the southern island. Another settlement, named New Plymouth, when all the emigrants on their way thither have arrived, will number about six hundred inhabitants. Every thing is in its infancy, but it is manifestly the interest as well as the duty of the Company to foster and improve the objects of its care. Mr. Mangles, who is one of the directors, says,

"Other modes of expediting the development of the great natural resources of New Zealand are in contemplation. At present, for example, intelligence from that remote southern colony is often brought most rapidly through India and Egypt! Passengers are ordinarily four or five months on their voyage out or home. The directors are prepared to encourage, by way of bounty, the establishment of a regular line of packets between New Zealand and the Pacific side of the Isthmus of Darien, to communicate with the post office steam vessels, which already run to Chagrè, on the eastern coast of the continent. By this route it is calculated that letters and passengers will reach England from New Zealand, and New Zealand from England, in less than seventy days; and New Zealand, instead of being the most distant, will be practically the nearest of our colonies in that quarter."—*Mangles*, p. 14.

There is however a shady side as well as a bright one. The government of the colony has not yet been placed on a satisfactory basis. A royal charter has been obtained by the Company, and a favourable issue of events is expected;

but the present governor has thought proper to place himself and the officials by whom he is surrounded in the northern part of the northern island, at an inconvenient distance from the settlements of the Company. This the directors regret; though they are cheered by the assurances of the head of the colonial department that he has enjoined the governor to give on all occasions the most favourable consideration to representations which the Company's agent may make to him on public matters; and in the discharge of his legislative and administrative functions, to afford the amplest protection, encouragement, and countenance to those who settle on their lands. But there is another fact, the injurious tendency of which the directors do not perceive, in which indeed they exult, that seems to us far more ominous. In this comparatively uninhabited region there is already the germ of a religious establishment. Already there is a bishop! Alas, that church! It haunts us go whither we will. At home it taxes us; it calls us schismatics, points at us with scorn, and frowns on our worship; it proclaims itself our great benefactress, boasts of its unparalleled tolerance, and tramples upon us contemptuously. Abroad it meets us at every turn: in India it circumvents us; in the old colonies it has constructed its fortresses; and if there be a spot of earth in another hemisphere to which an Englishman might repair with hope, it watches his movements, follows him instantaneously, or anticipates his arrival. East or west, north or south, there is no possibility of escaping it; if we sail for the antipodes, thither it vaults and meets us on our landing. That a few clergymen should have accompanied the settlers to aid their observance of religious ordinances would have been well; and had they chosen one of their number as superintendent of the whole, to such a bishop we could have had no right to object. But a bishop of the church of England, the church of England being connected with the supreme government of the island, a bishop invested with jurisdiction, the representative of what is at home the state religion, a bishop recognized by the secular governor as his spiritual colleague, cannot fail to be an object of jealousy to all who, being acquainted with the history of episcopalian ecclesiasties and the claims they are now making, are anxious for the religious liberties

of the infant colony. We cannot repress our fear that his influence will be detrimental, injurious to the equality of different religious denominations, and productive of exclusiveness and discord, though he himself may be, as we are told he is, a pious, intelligent, and liberal-minded man. The directors however shall give their own account of their designs and expectations in reference to this subject.

"To turn from the particular affairs of the several settlements to concerns of general importance, your directors conceive that they have great cause to congratulate you upon the constitution of a bishopric of the church of England in New Zealand; and on the appointment of the Rev. George Augustus Selwyn, D.D., a divine distinguished alike by zealous philanthropy and by energy of character, to that office. You are aware that this measure was originally suggested and strongly urged upon the government by the association of 1837, in which this Company had its origin; and your directors have always asserted the great importance of furnishing the settlers with the means of religious instruction and worship, *subject to the fundamental principle, that the Company will show no partial favour to persons of any one religious denomination, but that the numbers, and consequent wants of each class, shall be the measure of the proportion of any grant for these purposes which the Company may make.* In several interviews which your directors had with Bishop Selwyn, they could not fail to recognise, with extreme satisfaction, the enlightened views, and the earnest desire to promote the temporal as well as the spiritual welfare of the whole community inhabiting New Zealand, without distinction of race, colour, or creed, by which the Bishop appeared to be actuated in undertaking his arduous and responsible functions. The Bishop having expressed his readiness to cover with an equal sum any contribution which the Company or its friends might be disposed to make, with a view to secure to those of the inhabitants of Wellington and New Plymouth who are in communion with the church of England, the blessings of spiritual instruction through the instrumentality of a fixed and permanent ministry, your directors thought that they could not better evince the sincerity of the Company's desire to promote the religious and moral welfare, as well as the temporal advantage of the colonists who have connected themselves with it, than by making a liberal grant for the object above stated, thereby securing to the settlements the benefit of double the sum bestowed. They gave to Wellington £2000, and to New

Plymouth £500. Your directors desire to call public attention to a committee which is on the point of being formed, with a view to raise additional subscriptions to these church funds; and they beg you to bear in mind, that the Bishop has pledged himself, on behalf of the great societies of the church of England, that a sum equal to any amount that may be thus raised, shall be applied to the exclusive benefit of the settlements above-named. From the funds subscribed by the colonists at Nelson, in the shape of an enhanced price of land, for purposes of religious ministration, your directors have appropriated £5000, (which they deem a fair proportion in relation to the number of the members of the church of England engaged in that enterprise,) to the endowment of an episcopal ministry in that settlement. This sum, also, the Bishop has undertaken to meet with an equivalent; so that this portion of the Nelson fund has in effect been doubled by the mode of its application.

“The Bishop having displayed in his conferences with your directors a great anxiety for the improvement of the aborigines, and that the scheme of Native Reserves, upon which the Company has proceeded, should be made conducive to that end, your directors stated to him that the Company was willing to advance a moderate sum on loan, on the security of those Reserves, upon the condition that the lands in question, and the administration of the money advanced for the benefit of the native population, should be placed by the government in the hands of trustees, in whom, from their high station in the colony and their character, your directors and the public might feel confidence. By these means it appeared that a double end might be secured, in the preservation and honest management of the reserved lands, and in the simultaneous education and social advancement of the aborigines. The bishop cordially concurred in these views, and your directors are now engaged in a correspondence with the Colonial Department upon the subject. They will not fail to use their best endeavours to ensure to the native inhabitants of New Zealand the greatest possible amount of benefit from the lands which have been set apart for their use and enjoyment in the midst of the civilized community which has settled on their shores.”

—*Fifth Report*, pp. 23—26.

By a resolution of the directors, a free cabin passage is offered to ministers of every denomination, provided the grounds of application are satisfactory to the board. One particular, very properly considered necessary to the success of such applications, is that there are

persons either on the island or about to proceed thither, desirous of availing themselves of their ministrations. When the vote was made on behalf of the episcopalian body, we understand it was also determined that an equal sum should be set apart for the use of other sects in proportion to their numbers. In point of fact, however, we believe that the only minister at present in the colony, not of the church of England, is one who “sailed from Glasgow, with a liberal endowment from the national church of Scotland.”

Some of our readers will wish to be informed what facilities for emigration the Company affords to those who are willing to seek in New Zealand a home. Mechanics, agricultural labourers, and domestic servants, have granted to them free of charge a steerage passage, including provisions and medical attendance during the voyage, on certain conditions, provided they come within regulations which it has been necessary to prescribe. We cannot give the particulars, which may however be obtained at the Company's house, Broad Street Buildings, on application to the secretary; but the principal are, ability to labour, the intention of working for wages after their arrival and continuing in the settlement, a sufficient supply of tools and clothing, with certificates of character, health, and freedom from deformity. The candidates most acceptable are young married couples who have no children; one or two young children are admissible; the age of persons accepted as adults is to be not less than fourteen or more than thirty-five, but in the case of parents of children above fourteen this limit is extended. Single women are not admissible, unless they go under the care of some near married relatives, or are under engagement as domestic servants to ladies going out as cabin passengers in the same ship. The emigrants will on their arrival be at perfect liberty to engage themselves to any one willing to employ them, and to make their own bargain for wages. Persons ineligible for a free passage, if not disqualified on account of character, are allowed to accompany the free emigrants on paying the Company the price of the passage, which in the steerage is usually between £17 and £20 for each person of the age of fourteen and upwards.

A second class of emigrants desired by the Company consists of the purchasers

of land. As an inducement to persons possessing capital to emigrate, a considerable portion of their purchase money is allowed to them for free passages for themselves, their families, and their servants. Lands in the Nelson settlement are now sold in this country at the price of £300 per allotment, containing one town acre, fifty suburban acres, and one hundred and fifty acres at a distance. Lands at New Plymouth are sold in this country to actual colonists at £75 per allotment of fifty acres, with passage allowances not exceeding twenty-five per cent. on their purchase money. In the Wellington district the sales take place by auction, on the spot, and an allowance of twenty-five per cent. is made towards the passage money of purchasers arriving from England. Land may also be rented, or purchased in small sections, from the resident proprietors. It should however be remembered by those who contemplate the purchase of land, that before they can receive any return, the expenditure must be considerable for the support of themselves and their labourers. Wages are high; necessarily so, the price of provisions being at present materially higher, on an average, than in England. According to the latest accounts, mechanics were receiving from two pounds fourteen shillings to three pounds six shillings per week, and other labourers from one pound ten to one pound sixteen shillings. The charge for a cabin passage for adults who are not privileged as land purchasers is from £50 to £75 per head.

What we have written may suffice to enable those who feel it to be desirable to leave their own country, or who have to give advice to others contemplating emigration, to determine whether New Zealand possesses sufficient attractions to induce them to seek further informa-

tion respecting it. If they wish to do so they may derive advantage from the perusal of any or all the works whose titles head this article. The official publications bearing the name of Mr. Ward are the most comprehensive; the account given by Mr. Petre is valuable as a personal narrative, and also as containing illustrative maps and engravings; while the small tract of Mr. Fox deserves to be distinguished as a cheap and judicious compendium.

We cannot conclude without suggesting the importance of obtaining the best information respecting the religious state of a country before a determination is formed to settle in it, and of remembering the supreme value of those interests which relate to the soul. He who like Lot, when selecting his location, looks only to the fertility of the plains "well watered every where," will probably have cause before he dies, like Lot, to rue his choice. Should any of our friends think of seeking a home in New Zealand, they will do well to act in concert, and in so doing they may probably obtain advantages which otherwise they would lose. In some of our village churches, it may perhaps be worth consideration whether it would not be possible, as a body, to transfer themselves with their pastor to a place where they would be relieved from difficulties under which they are now labouring, and where they might form a truly Christian community with brighter prospects than they have at present in reference to secular affairs. In a church containing two or three persons possessing a small capital, and many agricultural labourers and handicraftsmen, this might perhaps be done with advantage; emigration might thus be deprived of half its pains and dangers, and the wilderness and the solitary place might be made glad by those who carried with them the ark of God.

BRIEF NOTICES.

Missionary Labours and Scenes in South Africa. By ROBERT MOFFAT, *Twenty-three years an Agent of the London Missionary Society in that Continent.* London: 8vo. pp. 624. Price 12s.

If in referring to what is admirable in this volume we begin at the beginning, it is necessary to mention first the frontispiece, a view of the mission premises at the Kuruman station, being one of the most delicate of Mr. Baxter's beauti-

ful oil colour prints. The work deserves such an embellishment; for it is one which we trust will convey a favourable idea of the heroism and usefulness of a missionary life to many who need inducements to enter upon the perusal of a book of this description. Mr. Moffat was accepted by the directors of the London Missionary Society at the same time as "the martyr of Erromanga," and designated to the work of God among the heathen on the same occasion; and he appears to be a man of kindred spirit. The first hundred pages are occupied with a general view of the earlier labours of the London Missionary Society's agents in South Africa; but the remainder consists principally of the details of transactions in which the author bore a part. It affords an insight into the nature of savage life, and the privations and perils of the desert, which will excite the attention of general readers; but devout minds will be especially gratified by the many delightful instances it records of the efficacy of renewing grace, in changing the hearts and transforming the characters of the most debased and ferocious of the human species. The author tells us that "he eagerly anticipates the hour when he shall again reach the shores of his adopted country, and appear in the midst of the children of the wilderness;" he will return with the best wishes of Christian churches, not of his own denomination alone, but of all. May that gracious providence which has interposed for him so often, and directed his steps in so many perplexing scenes, still watch over him, and honour him with increasing usefulness to the end of his days!

Apostolical Marks of the True Church; a Discourse delivered at the New Road Chapel, Oxford. By the Rev. B. GODWIN, Author of "Lectures on the Atheistic Controversy," &c. London: 8vo. pp. 19. Price 6d.

It is a remarkable fact that at a time when a modified popery is in the course of dissemination throughout Britain and its dependencies, chiefly through the exertions of gentlemen connected with Oxford, there is at Oxford also a dissenting minister peculiarly adapted, by clearness of perception, sobriety of judgment, and extent of learning, for the discharge of any duties which contact with them may require. If they were really willing to enter into discussion with a competent antagonist, they would not find any one more worthy of their polemic skill, or more candid and fair in his intellectual habits, than the pastor of the principal baptist church in their own vicinity; but we have almost as much hope that they will acknowledge the correctness of the doctrine taught in this discourse as that they will undertake to refute it. From the words, "We are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," Mr. Godwin, after illustrating the meaning of the term by which the true church of God is designated, deduces three marks of that church as laid down by the apostle; its worship, its joy, and its confidence. Having illustrated these, he derives from them the following conclusions: that no pretensions however high, no claims to be considered as the true church, ought to be regarded by us, where these apostolic marks are wanting;

that true catholicity, or, that which gives us a place in the one universal church, is often misunderstood; that to deny to any who bear these marks the recognition of Christian brethren is anti-christian; and that no national, provincial, or parochial church, which comprises all who are born in a certain locality, can be considered or ought to be called the church. The whole discourse may be perused by any of our readers with advantage. We know of nothing so well adapted for circulation in a neighbourhood where tractarianism is making inroads; as, though it is not directly controversial, it subverts error in the most effective manner by exhibiting and establishing the truth. We welcome it also as an indication, which we hope to see confirmed, that the author perceives that the providence which has placed him in his present station, has called him especially to the task of watching the progress and counteracting the influence of the deadly evil that is extending itself around him.

Why are we Dissenters? Four Lectures on Dissent, delivered at Church Street Meeting House, Modbury, Devon, during the month of March, 1842. By JOHN BIGWOOD, Dissenting Minister. London: Hamilton and Adams. 12mo. pp. 63.

In the first of these lectures Mr. Bigwood investigates the meaning of the term church, and the characteristics of the members of a New Testament church, thus showing the unscriptural character of a state church. In the second, he treats of the authority of Christ in his church, and the mode of government instituted by his apostles, and shows that a state church is not compatible with these. In the third, he examines the principal arguments usually adduced in favour of church establishments; and in the fourth, he shows that they are inexpedient and positively injurious. Throughout he evinces an enlightened mind and a Christian temper. It is not in a secular spirit that the subject is discussed, but in that of a theologian, accustomed to the study of scripture, and solicitous for the honour of Christ and the salvation of men. Decided in sentiment and temperate in language, it will do good to dissenters as well as to churchmen, and we cordially wish it an extensive circulation.

A Messenger of Mercy; or, the Believer's Companion on the Bed of Sickness, and in Seasons of Affliction and Trouble. By the Rev. JAMES SMITH, Author of "The Pastor's Morning Visit," "The Love of Christ set forth," &c., &c. Second Edition. Cheltenham: Edwards. 32mo. pp. 370.

In a preface to the present edition of this volume, which was noticed in the Baptist Magazine for 1839, page 167, the author says, "The Lord having greatly blessed the first edition of this little work to many of his people in affliction, and three thousand copies being now in circulation, I have been requested to revise and enlarge it, in hope that its usefulness may be still far more extensive. A number of fresh pieces are therefore added, and some of the former pieces are enlarged."

The Christian Watchman and Midland Counties' Protestant Magazine. No. I. June, 1842. London: 12mo. pp. 16. Price 2d.

Papery is opposed here in a style which evinces more zeal than discretion. One specimen will suffice for our readers. We are told that "Protestants receive all the articles of that which is usually denominated the Apostles' Creed, and also that confession of faith known by the name of the Creed of Athanasius. By whom the Apostles' and Athanasian Creed were composed is not known. The only creed determined and adopted by the church of God, is that which is called the Nicene Creed."

A Catechism of New Testament Principles, respecting the Constitution and Government of the Church of Christ. By the late CHARLES NICE DAVIES. London: 12mo. pp. 64. Price 1s.

As this is a posthumous work, it is not perhaps necessary to say more than that it contains too much that is objectionable to allow us to speak in its favour.

Scripture Illustrated by Engravings, designed from Existing Authorities. London: 8vo. Part I. Price 1s.

We have so often expressed our conviction of the baneful tendency of the paintings of the old masters in general, as inconsistent both with historical accuracy and with oriental scenery, that we have now only to express our pleasure that the Committee of the Religious Tract Society have avowed the same opinion, and determined to avail themselves of their facilities for the production of better things, and a hope that they may be able to effect their purpose. In Part I. there are four engravings, each accompanied with two or three pages of letter-press. Part II. is to appear on the first of August.

Hark! Father, Hark! It is the Saviour's Voice, or The Child's Interrogation. The Poetry by J. N. OSBORNE, the Music composed by JOHN KING. London: Price 2s.

The originality and simplicity of both the words and the music, will doubtless render this popular as a piece for Sunday school anniversaries, and introduce it also into many domestic circles.

RECENT PUBLICATIONS

Approved.

Hymns for the Jubilee of the Baptist Missionary Society. London: 16mo. pp. 32. Price 6d.

Account of the Proceedings of the Thirtieth Annual Session of the Baptist Union, held in London, April 25, 26, 28, & 29, 1842; with the Report of the State of the Denomination, and an Appendix. London: 8vo. pp. 72. Price 1s.

The Psalm Tune Book, for the Use of Congregations and Schools. Containing one hundred and fif-

teen of the most common Psalm Tunes. Arranged for four Voices. Edited by ALEXANDER HUME. Edinburgh: Gall & Son. Oblong 16mo.

The English Hymn Tune Book, containing one hundred of the most common Hymn Tunes used in England. Arranged for four Voices. Edited by ALEXANDER HUME. Edinburgh: Oblong 16mo. Price 1s.

Congregationalism in Norwich Two Hundred Years ago. Two Discourses, delivered on the occasion of the Second Centenary, at the Old Meeting House, Norwich, on Lord's day, February 27, 1842. By ANDREW REED, B.A. London: 8vo. pp. 68. Price 1s.

The Theory and Desirableness of Revivals, being Six Sermons by the Rev. ALBERT BARNES of New York. With a Preface by the Hon. and Rev. BAPTIST WHITTHESLEY NOEL, M.A. London: Blackader. 12mo. pp. 195.

Truth Maintained; or, the Errors of the Unconverted Examined and Exposed. London: (Tract Society) 18mo. pp. 120.

The Holy Child Jesus, the Best Example for Children. By ROBERT PHILIP. London: 12mo. pp. 36. Price 4d. Cloth, 6d.

On the Causes which retard the Conversion of the World. Translated from the French, by a Clergyman of the Church of England. London: Seeley. 16mo. pp. 66.

Alfred: or, Memorials of a Beloved Child. London: Houlston & Stoneman. 32mo. pp. 32.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From Drawings by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Part XXII. London: Virtue, 4to.

The Scenery and Antiquities of Ireland Illustrated. From drawings by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Part XIII. London: Price 2s.

Fox's Book of Martyrs. Edited by the Rev. JOHN CUMMING, M.A. Part XII. London: Royal 8vo. Price 2s.

The Eclectic Review. June, 1842. London: 8vo. Price 2s. 6d.

The Song Bird. London: (Tract Society) Square 16mo. pp. 32. Price 4d.

Infant Lays. Composed by J. KING. Price 3d.

The Confirmation. London: Dinnis. 16mo. pp. 8.

Questions on the Gospel by St. Matthew; with Explanatory Notes, Scripture References, and Practical Lessons. By JAMES GALL, jun. Edinburgh: 18mo. pp. 52. Price 3d.

INTELLIGENCE.

CANADA.

DEATH OF THE REV. JOHN EDWARDS.

Many Christians in Britain, who have become acquainted with this worthy man during his visits to this country on behalf of the best interests of Canada, will peruse with regret the following account of the termination of his useful life, which we find in *The Register*, published by our friends at Montreal.

"With very mournful emotions we have to record the death of our endeared and venerable friend, Mr. John Edwards of Clarence. On the 29th of last month he was suddenly called away after one week's illness, occasioned by a cold he took while preaching at Lochaber, which brought on a fatal erysipelas. Many will mourn the departure of one so devoted; for his praise is in the churches at home as well as among the fraternity in Canada. Knowing the value of the services he rendered to the cause of Christ, we cannot but deplore his removal and honour his memory. A suitable notice of his life will soon be furnished, we trust, by a competent and filial pen. But we do not hesitate, considering his services and his age, to sum up his worth, by calling him the father of the Canada Baptist Missionary Society. 'My father, my father, the chariot of Israel and the horsemen thereof.' "

"Since the above was written, a letter of very mournful import has been received, which, though private, we are permitted to publish. Who will not sympathize with those who have thus been 'broken with breach upon breach?' "

"Clarence, May 5, 1842.

"DEAR BROTHER GIRDWOOD,—Both my dear parents have passed from time into eternity. My dear mother, aged seventy-three, died last night at nine o'clock, after an illness of six days, and my dear father, aged sixty-three, died last Friday morning at two, having been only seven days ill. His disease was erysipelas. On the day before the disorder seized him, he attended a meeting on the opposite side of the river, where he preached on the great doctrines of forgiveness and justification, much to the satisfaction of those who heard him. Several of his friends who were with him remarked that they had never seen him in better health and spirits for many years. Exposed, however, to the draft of air which came in at several broken panes of glass in the window of the house in which he preached, he took cold. Next morning he complained of being unwell, but went out

and engaged in manual labour for a short time. About noon he came into the house very ill, was taken with great shivering, which was succeeded by strong fever, sore throat, and difficulty of speaking. Saturday he appeared better, sat up, read most of the day, and even walked out a short distance. Sunday, though evidently labouring under disease, he rose, dressed himself, and spent the day reading his Bible and the life of Felix Neff. He spoke with great admiration of the devoted character of Neff, and expressed an ardent wish to visit the scene of his labours. At five p. m. he was bled. On being asked, some time afterward, how he felt, he replied, he thought himself somewhat better. Next morning (Monday) he was worse, and grew more so during the day, his face became discoloured and swollen, his throat extremely sore, and the fever high, his thirst was great, and he suffered much pain in attempting to swallow. Medical aid was sought for, but could not be obtained. His disease from this time gained strength upon him, the unfavourable symptoms became more apparent, and he continued to struggle with it until Friday morning, the 29th of April, when he gently and calmly breathed his last. His end was peace. He knew he was dying, attempted to say much to those around him, but could not be understood. They caught the expression, 'I am going home.' On another occasion he said to William, 'How vain and trifling are the things of time compared with the glorious righteousness of the adorable Redeemer.' When my dear mother saw, the evening before my dear father's death, that it was probable he would not recover, having done every thing in her power for his comfort, she was seized with sickness herself, which confined her to bed. When she was told that he was very near his end, she remarked, 'I have lost children, I have lost friends, but this is the heaviest stroke of all.' I did not hear of my father's illness until after his death, owing to some mistake in the post office. On Saturday I received word of his death, and set off for Clarence. I arrived about ten, Sunday morning. It was indeed a house of mourning. In a room in one end was the corpse of my departed father; in a room in the other lay my dying mother. She was glad to see me, and inquired for the welfare of my wife. A short time before, she had requested to see the body of her dear husband, ere it was carried to the silent grave. Some friends brought in the coffin, the lid was partly removed, and I raised her up to take the last look. 'Ah,' said she, 'he looks like

himself; that will do. But I cannot cry; if I could cry it would afford me relief; but I cannot; I cried more for little Annie than I did for your father.' She complained of great pains in her breast and side. She observed, 'that the pain at her heart made her feel as if it were likely to break.' and again, 'Nature is fast sinking and cannot last long.' Brother Tucker and myself spoke freely to her of death, and of her hopes for eternity. She intimated that she expected it soon to take place, and that her hope rested on the finished work of the Lord Jesus Christ. She had a deep view of her own sinfulness, and also great confidence in the power and grace of the Saviour.

"Monday and Tuesday she was getting weaker. The latter day she suffered a good deal of pain. Yesterday she was more easy; towards evening it became evident she was dying. I again learned from her, in view of death, that her trust was in the finished work of the Lord Jesus Christ. We then all bade her farewell, and committed her soul to God in prayer. She had laboured for breath through the day, now it became less difficult, breathing fainter and fainter, until a gentle gasp and a dropping of the head to one side told us all was over. Yes, that faithful, anxious spirit that never wished the absence of her dear companion, now gladly joined him where no sin, no sorrow, no separation is known. 'They were lovely and pleasant in their lives, and in their death they were not divided.'

"My dear father was buried last Sunday, my mother will be buried on Saturday. Thus, dear brother, in the short space of twenty-one days, the Lord has taken from me my only much beloved child, and dear honoured parents; but he gave all at first, and now he takes away. I desire unfeignedly to say, 'Blessed be his holy name.' Pray for us, that these afflictions may not be lost upon us, but be abundantly sanctified.

"I am, dear brother, yours sincerely,
"JOHN EDWARDS."

FORMATION OF A BAPTIST CHURCH AMONG THE TUSCARORA INDIANS.

A letter from Mr. Read of Brantford to the editor of *The Register*, dated April 6, 1842, contains the following pleasing intelligence.

"DEAR SIR,—As all information respecting the extension of Messiah's kingdom will always be received with joy by all true Christians, it is with much pleasure that I have it in my power to make known to you the particulars respecting the formation of a baptist church among the Tuscarora Indians. These Indians are one of the Six Nation tribes, and reside on their lands situated on the Grand

River, in the Gore District, about nine miles below Brantford. A part of this tribe is in the state of New York, near Lewiston; and in consequence of several families having relatives there, a constant communication is kept up between them. To this circumstance may be traced the origin of the baptist church of which I am now about to speak. A few who were baptists in the state of New York, came to reside among their friends in this country a few years since, and, as is natural to suppose, were not backward to avow their sentiments to all with whom they had conversation. An inquiry into the scriptural mode of baptism was thus commenced, and the result is, that the greatest portion of those who were previously members of the church of England have now embraced believers' baptism, and are accordingly baptized on the profession of their faith. Previous to their taking this step, they in a public manner made known their intentions to the English clergyman who resides among them, and, notwithstanding all the arguments he could make use of to induce them to desist, they persisted in their intentions to obey the command of their Lord and Master. Six of their number were deputed to wait upon the Rev. J. Miner, and request him to come and preach to them. On their first visit to his house they found him not at home. Soon after, however, they again sent one of their number on the same errand, and were more fortunate. He immediately obeyed the summons, and on his first interview with them baptized eight: eight others united with these by letter, and, at one of their meetings, resolved to form themselves into a regular baptist church. Notice being sent to surrounding churches, a goodly number of ministers and members assembled on the 30th ult., and recognised them as a church of Christ in fellowship with themselves. During the services eight more were added to their number by baptism. Since that time four others have also been baptized, and the work of the Lord is still progressing. It is to be hoped that our friends in Canada, as well as the friends of the needy in England, will not permit these 'Red Men' to suffer through neglect. A wide field is here opened for them to cultivate, and the peculiar situation of it requires immediate attention."

PERSECUTION OF THE TUSCARORA BAPTISTS.

A second letter from the pen to which we are indebted for the preceding article contains the following lamentable intelligence. It is dated Brantford, May 3, 1842.

"DEAR SIR,—As all accounts respecting the baptist church which was lately formed among the Tuscarora Indians will be read with interest by all the friends of Zion, a space is requested in *The Register* for the

following facts; with the hope that those who are friends to the destitute and afflicted, will act as reason, conscience, humanity, and the Christian religion will dictate.

"It will not be necessary here to remark particularly as to the origin of the cause among the Indians, for that has already been done, and your readers have doubtless perused the accounts thus given with as much satisfaction as the writer possessed when he penned them for their information. It may be proper, however, to state more definitely, that the work commenced wholly among themselves, without the agency of any of our ministers or members. It was not so much as known to any of our churches around until after a deputation was sent to the Rev. J. Miner, to request him to come among them. He, having received such a request, was perfectly justifiable in acceding to their wishes without any hesitation. Nor was it supposed that his doing so would have caused any unreasonable opposition from any one calling himself a Christian. But the fact is the contrary, as this communication will abundantly show. It will be borne in mind, that a church of England clergyman has been residing among them for several years, and he derives his support from the funds of the Hon. New England Company, long since established 'for the propagation of the gospel among the Indians in New England and parts adjacent.' Having such a teacher, and he being thus established among them, they had no opportunity to know any thing about the baptists, except what could be gained from a few individuals of their own tribe, who had come among them to reside, from the states. As soon as it was known to this clergyman that some of his members began to be dissatisfied with regard to their baptism, he laboured to convince them that their being sprinkled in their infancy was sufficient, and that those who had received baptism in this way, whether it was while they were infants or adults, should be content therewith. Had he continued to use arguments to support his principles there could be no reason to complain; but since he began to use unreasonable opposition, we conceive that those Indians and their friends have good reason to remonstrate.

"When it was perceived that arguments were insufficient to prevent those Indians from becoming baptists, and that the cause was continuing to spread farther and farther, the unreasonable opposition, of which a true account is now attempted to be given, was manifested. This was begun, in the first place, by denouncing the baptists as being a disloyal body of people, Yankees, &c.; and asserting that there are only a few, if any, baptists in England. Thus it was tried to make them believe that to become baptists was nothing better than to turn against the government. But, as pains were taken by

the writer to inform them differently, and convince them that our friends in England were numerous, and did much for the spread of the gospel in destitute regions, the effects designed to be produced by thus slandering us were completely counteracted; and the cause continued to progress with greater rapidity than ever. Six were baptized on the sabbath subsequent to the formation of the church, and eleven more two weeks afterwards; so that there are now forty-one united in fellowship.

"Thus prosperity seemed to crown the means made use of, notwithstanding all the opposition which they had experienced. And doubtless it was quite evident to the English clergyman and his friends, that if things were suffered to go on as they had done, it would not be long before his congregation would be completely broken up; therefore some more effectual means must be planned and put in execution in order to put a final stop, if possible, to any farther growth of what was considered by them a great and dangerous evil. It was not sufficient to denounce the baptists as disloyal, &c.; and that they were not apostolical, therefore the ordinances as administered by them were not valid; and that uniting with them was sinful, and would be considered nothing better than uniting to oppose the government; but they must stir up the chiefs of the surrounding nations to convene a general council, and take into consideration the conduct of the chiefs of the Tuscarora nation in respect to their becoming baptists!

"On Friday, the 22nd of April, the chiefs of different tribes of the Six Nations of Indians, residing on the Grand River, met in their 'council-house,' and, as we have every reason to believe, were instigated by the church of England clergymen residing among them, and those too who are deriving their support from the Hon. New England Company, to depose from office those chiefs who had left the episcopal church and united themselves with the baptist church. Other indignities were also threatened them, as we have been informed; and, as may be naturally expected, they have produced a wonderful effect. These things were done in council, when one or more of the clergymen above referred to were present, and must have been cognizant of what was transacting at the time, and had it in their power, if they would, to disabuse the minds of the chiefs and Indians on the subject of deposing those other chiefs from their office for no other reason than for being baptists. But it is quite evident they did not choose to do this, as it would not suit their purpose quite so well. What the Company will say to those gentlemen for this act of theirs, when it comes to their knowledge, is not for the writer to predict; but of this much he is confident, from the knowledge he

has of the Company and their proceedings, they will not pass over it quite so easily as they may imagine.

"The next day following the council, the writer was visited by a chief who had been deposed on the day before, in company with the interpreter and two other Indians, for the purpose of inquiring what was best to be done under their present circumstances. As it was intended, according to a previous appointment, that he should visit them on the day following, he declined giving them a definite reply; and gave them to understand, that when he should come among them he would inquire more fully into the business, and then give them his opinion what was best to be done. Accordingly, when he had found that the facts were substantially the same as is stated above, he told them that he thought the better way was to do as they had themselves proposed; and that was, that they should write to his Excellency the Governor General on the subject, and inform him of what they had done, and of what they had suffered in consequence; and request him to inform them in writing, whether in doing as they had they had rendered themselves obnoxious to the government, and should suffer any losses thereby. To this they unanimously agreed, and an address was forthwith drawn up and forwarded to his Excellency the Governor General. Their main object in doing this is to raise the chiefs to office again. It is thought that the information which they will receive in his Excellency's reply, will be sufficient to convince the chiefs and Indians of other tribes, that the Governor does not condemn their conduct so much as to cut them off from enjoying any privilege which they previously possessed.

"In consequence of what had been done to their chiefs, and the other threats which had been thrown out, together with the slander which had been heaped upon the baptists as being disloyal, &c., there were not so many as usual at the meeting on the sabbath when the writer was there. But a reaction, it is thought, will take place when we get the Governor's reply. The subject which was chosen for addressing them on this occasion, was the 'duties of Christians to the civil government.' After the delivery of the address, one of the chiefs arose, and in his own language spoke to the assembly for some time. As he appeared to be unusually energetic, and what he said produced an effect in the assembly which is not easy to describe, a request was made to the interpreter to give it in English. We were informed he had been exhorting the members to steadfastness. He told them he was not shaken in his mind in the least, notwithstanding all that had been done: neither did he think that should he be deprived of all he possessed, could he in the least be prevailed upon to part with his religion. 'No,' said he, 'take from me my office; deprive me of

my share of the presents; give me no part of the lands; strip me of my last blanket; and then confine me in a dungeon, and exclude me from all my friends and all that I hold dear in this world, yet I can never renounce the religion of that blessed Saviour who has done so much for me that I might have eternal life.'

"In view of the accounts which have been faithfully related, the question naturally arises, Shall these our Indian brethren remain destitute of a faithful and competent minister to reside among them, and 'be ready to every good word and work?' It is hoped that the response to this inquiry will be 'No,' from every church throughout the land. And if reason, conscience, humanity, and the Christian religion dictate, we need not doubt how each one will act."

NEW CHAPELS.

PLUMSTEAD, KENT.

A large number of the inhabitants of Plumstead Common and surrounding neighbourhood assembled there on Monday afternoon, May 2, to witness the laying of the foundation stone of a new chapel, about to be erected at the sole expense of a benevolent gentleman, who has long been mainly instrumental in providing religious instruction for his indigent neighbours,—Thos. Bickerdike, Esq., of Burage House. To the Rev. D. Evans, late of Slacklane, Yorkshire, baptist minister, was confided the pleasing task of fixing the cornerstone of the tabernacle; and the proceedings were appropriately commenced with prayer. The ceremony having been performed, Mr. Evans addressed the assemblage on the advantages that would accrue to the inhabitants of the locality when enabled,—as, with the blessing of God, they shortly would be,—to hear the gospel preached in a commodious and comfortable building; although, with much delight, he perceived the benefits that had resulted from his labours in the present temporary habitation, where upwards of a hundred children came for instruction to the sabbath-school, while adults, thirsting for the blessings of salvation, flocked in larger numbers than could be accommodated with even standing-room. At the conclusion of the address all present joined in singing the praises of the Almighty, and then separated much delighted with the good work.

SALEM CHAPEL, BRIXTON HILL.

On Tuesday, June 7, this new chapel was opened for divine worship. The services of the day were commenced by a prayer meeting, at seven o'clock. The Rev. Chas. Stovel preached in the morning, on the presence of Christ with his people, from Matt. xxviii. 18,

19. After the service a large number of the friends dined together in the vestries; and in the afternoon a meeting for prayer was held, when a short account was given of the formation and progress of the church, and the Rev. C. Stovel delivered an excellent address. In the evening the Rev. J. Aldis preached, from Acts xxvi. 18. The Rev. Drs. Cox and Price, and the Rev. Messrs. Young, S. J. Davis, Moore, Joseph Davis, and Francies, were present on the occasion. Both sermons were deeply interesting and impressive, and the services of the day, together with the sympathy of so many ministers and friends, will long be cherished in grateful remembrance.

On Lord's day morning, June 12, the Rev. W. H. Murch, D.D., delivered a clear and judicious discourse, from Rom. xiv. 5; after which the Rev. Wm. Knibb administered the ordinance of baptism to seven persons. In the afternoon Mr. Knibb addressed the children and teachers of the sabbath school and other young people; and, in the evening, preached a powerful discourse from Luke xix. 13, "Occupy till I come." After the service, the church, with above one hundred and twenty members of other churches, united at the Lord's table, when Mr. Knibb presided.

BROAD HAVEN, PEMBROKESHIRE.

On the 15th of June a neat and appropriate chapel, invested in trust for the baptist denomination, was opened for divine worship, at Broad Haven. The Rev. Thomas Morgan of Birmingham preached in the morning; the Rev. Corbett Cooke of Haverfordwest, Wesleyan minister, in the afternoon; and the Rev. Charles Hyatt of London, independent, in the evening. The Rev. Messrs. David Davies of Haverfordwest, J. H. Thomas of Milford, I. W. Morgan of Pembroke Dock, M. Philpin of Whitebrook, Monmouthshire, and J. Williams of Keeston, independent, took parts in the devotional exercises.

This station has been supplied (with the assistance of the students of the Baptist Academy at Haverfordwest), and the chapel erected, under the patronage of the Pembroke-shire Auxiliary Baptist Home Missionary Society, and is the fourth chapel built within the last three years under the sanction of that society. It is exceedingly gratifying to observe the progress which the cause of religion has made in this small county, the Baptist Association within it numbering about forty churches, and perhaps there are treble that number of stations where the gospel is regularly preached, and even at a great many of them the ordinances of the gospel are likewise administered. Other denominations are also prosperous.

ORDINATIONS.

TOWN MALLING, KENT.

On Wednesday, March 16, the Rev. W. Hancock, late of Brentford, was publicly recognized as pastor of the baptist church, Town Malling, Kent. The Rev. J. M. Daniell of Ramsgate, the Rev. T. Shirley of Seven Oaks, and the Rev. John Broad of Hitchin, conducted the service. The chapel at Town Malling was built in the year 1836, and a baptist church was then formed, which, through the divine blessing upon the ministry of the word, now consists of ninety-three members: a debt, however, of £300 still presses heavily upon the people.

SWANBOURN, BUCKS.

March 23, Mr. John Dumbleton was ordained pastor of the baptist church, Swanbourn. Brother Tyler gave the charge, from "Rightly dividing the word of truth;" brother Hine, independent, of Winslow, offered the ordination prayer; brother Grainger stated the constitution of a New Testament church, and addressed the members and congregation, from Ex. xvii. 12. Brethren Timberlake, Walker, and Simonds, took part in the devotional exercises.

CUPAR, FIFESHIRE.

The Rev. Francis Johnston, late pastor of the baptist church at Carlisle, having received a unanimous call from the church at Cupar, Fifeshire, vacant by the removal of their late pastor, Mr. Watson, to Edinburgh, entered on his labours at Cupar on Lord's day, April 10. On the previous Wednesday an interesting service for the recognition of the union between pastor and people was held in the chapel. Mr. Johnston of Edinburgh, the pastor's father, introduced the service; Mr. Aikenhead of Kirkaldy preached; Mr. Edwards of St. Andrews prayed; and Mr. Watson, the late pastor, preached, from Heb. xiii. 17. In the evening a party of nearly 300 took tea in the chapel, when interesting addresses were delivered.

UNION CHAPEL OXFORD ROAD, MANCHESTER.

On Tuesday evening, April 19, a Christian church was formed in connexion with this chapel; when the Rev. S. Nicholson of Plymouth and the Rev. W. Brock of Norwich gave their assistance. The newly-formed church, consisting of twenty-nine members, immediately proceeded to elect a pastor; and unanimously invited to that office the Rev. F. Tucker, B.A., lately pastor of the church in Circular Road, Calcutta, who had entered on his ministry among them in the beginning of

March. Mr. Tucker, having accepted the invitation, was recognized as pastor the following evening; when the Rev. A. J. Morris of Pendleton commenced the service by reading the scriptures and prayer; and the Rev. S. Nicholson delivered the introductory discourse, from the words, "The seven candlesticks which thou sawest are the seven churches." In answer to questions from the Rev. R. Fletcher of Grosvenor Street Chapel, Mr. Tucker then gave a brief account of his entrance on the ministry, his engagement as a missionary, his return from India in consequence of extreme illness, and his acceptance of the invitation to this sphere of labour; together with a concise statement of his views of Christian truth. The Rev. R. Fletcher commended him in prayer to the blessing of God. The charge was given by the Rev. Dr. Murch of Stepney College; and the Rev. Dr. Halley of Mosley Street Chapel closed the service with prayer. On Thursday evening the Rev. W. Brock of Norwich delivered the sermon to the people, from the words "Contend earnestly for the faith once delivered to the saints." The Rev. S. Nicholson commenced, and the Rev. W. McKerrow of the united secession church closed the service.

BLACKLEY, YORKSHIRE.

On Wednesday, April 20, Mr. Joseph Hirst was ordained to the pastoral office over the baptist church at Blackley. A lucid statement of the nature of a Christian church was given by the Rev. S. Whitewood of Halifax; the Rev. Wm. Calcraft of Galcar proposed the usual questions, and received Mr. Hirst's confession of faith; the ordination prayer was offered by the Rev. T. Mollor of Rishworth; the charge to the minister was delivered by the Rev. H. W. Holmes of Pole Moss, Mr. Hirst's pastor; and the sermon to the people by the Rev. J. Macpherson of Salendine Nook. The Rev. Messrs. Bramall and Oddy, independents, Crook of Hebden Bridge, and Brook of Cliff End, took part in the devotional services.

CREWKERNE, SOMERSET.

The ordination of the Rev. S. Pearce over the baptist church at Crewkerne, Somerset, took place on Wednesday, April 20. The services of the day commenced in the morning at six o'clock, when the brethren met together for prayer. At eleven, the Rev. R. Penman, independent, of Yeovil, read and prayed; the Rev. Henry Trend of Bridgewater delivered the introductory discourse on the principles of nonconformity; the Rev. E. Paltridge, independent, of South Petherton, asked the usual questions; after which the Rev. T. Clarke of Bridport offered up the ordination

prayer, accompanied by imposition of hands; and the young minister received a solemn and affectionate charge from his late tutor, the Rev. John Jackson of Taunton. In the evening, the Rev. J. Baynes of Wellington addressed the members of the church, on the duties devolving on them in relation to their minister and one another. The devotional parts of the services were conducted by the Rev. Messrs. Price of Montacute, Foot of Isle Abbotts, and Baker and Jackson of the Taunton Academy.

FETTER LANE, LONDON.

On Thursday evening, April 21, the Rev. T. Mountford, late of Whitewell, Herts, was publicly recognized as pastor of the baptist church assembling for divine worship in Enon Chapel, Fetter Lane. The Rev. W. Elliot of Somers' Town having read and prayed, the Rev. John Peacock of Spencer Place described the nature of a gospel church, asked the usual questions, and then invoked the divine blessing on the pastor and church; the Rev. George Pritchard addressed the pastor, and the Rev. Dr. Cox of Hackney the church; the Rev. C. Woollacott of Little Wild Street concluded with prayer.

GRETTON, NORTHAMPTONSHIRE.

On Thursday, April 21, Mr. J. Robinson, late a deacon of the baptist church at Olney, Bucks, and who has for several years preached occasionally, was ordained to the pastoral office over the baptist church at Gretton, Northamptonshire. The Rev. Mr. Dear of Great Easton, the Rev. J. T. Brown of Oakham, the Rev. T. Miller of Oakham, the Rev. J. Simmonds, M.A., of Olney, the Rev. W. Robinson of Kettering, and the Rev. Mr. Dear, conducted the services of the day, which excited considerable interest in the village and its vicinity.

BROOK, CHATHAM.

On Thursday, April 21, the Rev. A. Jones, late of Welsh Pool, Montgomeryshire, was publicly recognized pastor of the baptist church, Providence Chapel, Brook. In the morning, the Rev. J. M. Daniell of Ramsgate commenced by reading and prayer, and delivered an introductory address in defence of nonconformity; the Rev. T. W. Jenkyn, D.D., President of Coward College, offered up the recognition prayer, and delivered an impressive discourse to the people, from the words, "Let him be your minister;" the Rev. John Stock concluded the service with prayer. In the evening a sermon was preached by the Rev. J. Howard Hinton, M.A., of Devonshire Square.

BRIXHAM, DEVON.

The Rev. Peter Anstie, late of Exeter, has accepted the unanimous invitation of the baptist church in this town to become their pastor, and commenced the work of this office April 24.

ZION CHAPEL, CHATHAM.

The Rev. John Stock has accepted the call to become the pastor of the baptist church worshipping in Zion Chapel, Clover Street, Chatham, Kent; and commenced his pastoral labours on the first sabbath of May.

KENNINGHALL, NORFOLK.

The Rev. H. Howell, late of Rattlesden, Suffolk, after a probation of seven months, entered upon his pastoral labours at Kenninghall, on Lord's day, May 8.

SOHO CHAPEL, OXFORD STREET.

The ordination of Mr. George Wyard, late of Over, Cambridgeshire, took place on the 12th of May last, at Soho Chapel, Oxford Street, where the late Mr. George Comb was for many years pastor. Mr. Bowes of Blandford Street read the scriptures and prayed for a blessing on the subsequent services; Mr. Foreman of Hill Street, Dorset Square, stated the nature of a gospel church; Mr. J. A. Jones of Brick Lane asked the usual questions, and received the confession of faith; Mr. Charles Robinson of Old Brentford offered the ordination prayer; Mr. J. Stevens of Meard's Court gave a solemn and impressive charge to the minister; and Mr. S. Milner of Rehoboth Chapel preached a very appropriate sermon to the people in the evening of the day.

FOLKESTONE.

The Rev. D. Parkins, late of Aldwinkle, Northamptonshire, was publicly recognized pastor of the church meeting in Mill Bay, Folkestone, on Tuesday, the 17th of May. The Rev. D. Pledge, late of Margate, proposed questions which drew from Mr. W. H. Stace a statement of the leadings of providence which led the church to invite their newly elected pastor to take the charge over them; and from Mr. Parkins a brief account of the steps by which he had been brought to accept the invitation. Mr. Pledge then besought the divine blessing on both pastor and people; the Rev. W. Copley of Eythorne gave an impressive charge to the minister; and the Rev. W. Marsh of Hythe, independent, concluded by prayer.

In the afternoon a number of friends took tea at the Mill, in the same room where, 122

years ago, our forefathers of the baptist denomination first met together, after the ejection of 1662, for the worship of God in Folkestone.

In the evening the Rev. J. Clark, formerly pastor of the church in Mill Bay read the scriptures and prayed; the Rev. J. P. Hewlett of Dover delivered an appropriate sermon on the duties of the people toward their pastor; and the Rev. — Hedge, home missionary, concluded by prayer the interesting services of the day.

CHELSEA.

Mr. G. Hull was publicly recognized as the pastor of the baptist church, Paradise Walk, Chelsea, on Tuesday, June 7. In the afternoon the Rev. E. Steane of Camberwell delivered an able introductory address; the Rev. J. M. Soule of Battersea asked the questions and offered prayer; and the Rev. E. Hull of Watford delivered the charge. In the evening the Rev. J. H. Hinton, M.A., preached to the people. The devotional parts of the services were conducted by Messrs. Ellis of Calcutta, Barnes of Brompton, Steane of Camberwell, and Berg of Kensington. The services were well attended and deeply interesting.

TROWBRIDGE.

The Rev. J. L. Hall has been publicly ordained pastor of the baptist church meeting in Bethesda Chapel, Trowbridge. The services were conducted by Messrs. Wesley of Devizes, Preece of Westbury, Wilkins of North Bradley, and Moody of Frome.

PONTESBURY, SALOP.

The Rev. J. Willis, late student of Horton College, Bradford, has accepted a unanimous invitation to the pastoral care of the baptist church, Pontesbury, Salop; and commenced his labours with the prospect of much usefulness.

ASHBY-DE-LA-ZOUCH.

The Rev. Charles Evans, late of Swanwick and Riddings, Derbyshire, has accepted a unanimous invitation to the pastorate of the baptist church at Ashby-de-la-Zouch and Packington, Leicestershire.

CULLINGWORTH AND HORKINGSTONE.

The Rev. Joseph Green has resigned the pastoral office over the baptist church at Soham, Cambridgeshire, and accepted the pastorate of the baptist church at Cullingworth and Horkingstone, near Bradford, Yorkshire. He expects to enter upon his labours there on the first Lord's day in July.

RECENT DEATHS.

REV. W. JARMAN.

Mr. Jarman, who was born at Glemsford, in Suffolk, Jan. 16, 1764, was called by divine grace when about twenty-two years of age, under the ministry of Mr. Romaine. Shortly afterwards he was baptized at Waltham, and joined the baptist church there. Having preached in the villages in that neighbourhood with the sanction of his pastor, he commenced preaching at Somers' Town in the open air, amidst great opposition, in 1795, and became pastor of a church there in 1796. After two years, by the help of friends, he built a chapel in Bull Place, Somers' Town, which also becoming too small, he purchased a chapel of ease then to let in Wilstead Street. This was burned in March, 1820, and the present chapel was built on the site. Here Mr. Jarman preached till 1824, when, finding his powers unequal to his pastoral duties, he resigned his charge. In his last illness, which was very painful, he enjoyed great consolation derived from reliance on divine faithfulness. The day before his death, pointing upwards, with a smile on his face, he said, "There is a glorious Christ and a precious Saviour." These were his last words: he was subsequently insensible, till his spirit took flight, March 7, 1842.

MR. W. CHAMPION.

Died, on March 22, Mr. William Champion, of Litton on Mendip, in the 25th year of his age, highly-respected by all who knew him. His conduct as a young man was highly consistent, and his end was peace.

MRS. WILLCOX.

Died, on the 4th of May, Mrs. Lydia Willcox of Ilorington near Wells, Somerset, in the ninety-seventh year of her age. She had been a consistent member of the baptist church in the village of Croscombe more than seventy years, and died in the full enjoyment of a good hope through grace.

MR. R. THOMAS.

Died, May 5, at Culmstock, Devon, Mr. Richard Thomas, in his 69th year. He had been for fifty years a principal supporter of the baptist cause at Prescott, but had only latterly become a member of the church. He was sustained through a protracted illness by the consolations of the gospel.

MISS SING.

Died at Quatford Cottage, on Tuesday, May 24, Eliza, daughter of the late John Sing, Esq., of Bridgnorth; who for her many and varied excellencies, as well as her untiring zeal for the welfare of her divine Master's cause, will long be remembered by a numer-

ous circle of friends and the church to which she belonged.

MR. E. WOOD.

Mr. E. Wood, son of the Rev. W. Wood of Toddington, Bedfordshire, died of consumption May 28, 1842, in the 24th year of his age. His last moments were characterized by a happy preparation for his departure.

REV. T. GOUGH.

Died, on Lord's day evening, June 5, aged sixty-seven, the Rev. Thomas Gough of Westbury Leigh, deeply lamented by his family and the church over which he had presided more than twenty-seven years. An attack of pulmonary disease terminated his course, which was distinguished equally by affliction and usefulness.

MRS. S. BRICE.

Died, on the 16th of June, Mrs. Sophia Brice of Wells, Somerset, aged thirty-four years. Her affliction was short; and her loss will be severely felt by her affectionate husband, and the church of Christ in this town of which she has been a useful member. She was firm and steadfast in her attachment to the truth, and active and persevering in her efforts to support and extend the baptist denomination in the town.

MISCELLANEA.

BAPTISM OF INDEPENDENT MINISTERS.

On Tuesday evening, May 31, the Rev. J. Cranbrook, pastor of the independent church, Wickham Market, Suffolk, and formerly of Highbury College, delivered an address at Salem Chapel, Ipswich, in which he gave a lucid and able statement of the reasons which had led him to renounce infant baptism as unscriptural, and to regard it as an imperative duty to yield implicit obedience to the command of the great Lord of the church, notwithstanding the sacrifice it involved of connexions endeared to him by past associations. After the address he, with four other persons, was immersed by the Rev. T. Middleditch, the minister of the chapel, in the presence of a numerous and respectable congregation. In consequence of his change of sentiments, Mr. Cranbrook has resigned his pastoral office at Wickham Market, and is open to an invitation from a baptist church.

The Rev. Thomas Avery, late pastor of the independent church, Iden Green, Benenden, Kent, having renounced infant baptism, has been immersed upon a confession of his faith, and received as a member of the baptist church at Waltham Abbey.

SCRIPTURE LESSONS FOR SUNDAY SCHOOLS, RECOMMENDED BY THE SUNDAY SCHOOL UNION.

JULY TO DECEMBER, 1842.

Continued from page 27.

DATE.	Verses for repetition, from the Lesson of the previous Sunday.	SUBJECT FOR THE DAY.	LESSONS FOR READING AND TEACHING.
July	3 Matt. xxvi. 38, 39 ... 10 — xxvii. 33—36 ... 17 — xxviii. 2—6 ... 24 Acts i. 9—11 ... 31 — ii. 1—4 ...	The death of Christ The resurrection of Christ The ascension of Christ The descent of the Holy Spirit The work of the Holy Spirit.	Psaln xxii. — xvi. — lxxviii. 1—20 ... Joel ii. 21 to end ... Ezek. xxxvi. 23 to end ...
Aug.	7 John iii. 5—8 ... 14 Luke xiii. 1—5 ... 21 John iii. 14—17 ... 28 James ii. 20—24 ... 4 Luke xxiv. 46—48 ... 11 Matthew v. 43—45 ... 18 Acts iii. 22, 23 ... 25 John xx. 19, 20 ...	Regeneration Repentance Faith in Christ The evidence of faith Christ commands the gospel to be preached to every creature The Scriptures require and teach holiness of character General duties.	John iii. 1—21. Luke xiii. 1—30. John iii. 14 to end. James ii. Luke xxiv. 24 to end. Matt. v. 17 to end. Acts iii. John xx. Acts xx. 7 to end. Luke xviii. 1—17. John v. 25 to end. Ephesians vi. 1 Peter ii. Ephesians v. 1—21. Romans xii. 9—21. Acts v. 1—16. Luke xii. 13—40. — x. 25 to end. Hebrews ix. 1 Cor. xv. 24—58. 2 Cor. v. 1 Timothy iv.
Oct.	2 Acts xx. 7—9 ... 9 Luke xi. 1—4 ... 16 John v. 37—39 ... 23 Ephesians vi. 1—3 ... 30 1 Peter ii. 13—17 ... 6 Ephesians v. 14—16 ... 13 Romans xii. 17—21 ... 20 Acts v. 3—5 ...	The observance of the Lord's day The public worship of God Prayer Reading the scriptures. Obedience to parents Obedience to those that are set over us To improve our time To forgive our enemies To speak the truth always Not to covet or desire that which belongs to another To do unto others as we would have them do	Exodus xxxi. 12—18 Psaln xcv. Luke xi. 1—13 ... Psaln cxix. 97—112 Gen. xvi. 29 to xlvii. 12 Romans xiii. Ecclesiastes xii. Matt. xviii. 15—33 ... Prov. xii. 13 to end ... 2 Kings v. 20 to end ... Luke vi. 27—38 ... Job xiv. 1 Cor. xv. 1—23 ... Matt. xxv. 31 to end ... Psaln i.
Nov.	27 Luke xii. 13—15 ... 4 — vi. 27—31 ... 11 Hebrews ix. 27, 28 ... 18 1 Cor. xv. 20—23 ... 25 2 Cor. v. 9, 10 ...	All must die All will be raised from the dead Christ will judge all mankind according to their works The blessedness of being religious	Acts v. 1—16. Luke xii. 13—40. — x. 25 to end. Hebrews ix. 1 Cor. xv. 24—58. 2 Cor. v. 1 Timothy iv.
Dec.			

MARRIAGES.

In the particular baptist chapel at Smarden, Kent, by the Rev. W. Syckelmoore, May 3, 1842, Mr. JOHN DAY of Egerton to Miss SARAH WOOD of Smarden, both members of the general baptist church in this village.

At Tuthill Stairs Chapel, Newcastle, by the Rev. R. Pengilly, Mr. JOHN FREDERICK LOCKWOOD of Newcastle to Miss MARY DIXON of Gateshead.

May 21. At the baptist chapel, Earls Colne, by the Rev. T. Reynolds, Mr. DAVID STOLLERY of Halstead to Miss ANN MARIA CANDLER, daughter of the late Mr. William Candler of Colchester.

At Pains Hill Chapel, Limpsfield, Surrey, May 30, by the Rev. Edward Nicholls, Mr. W. WICKMAN to Miss ROSINA DUMBELL, both of Oxted

May 31. At the baptist chapel, Lymington, Hants, by the Rev. James Millard, the Rev. F. WILLS of Milford, Hants, to Mrs. ELIZABETH PEDLER of Lymington.

June 1. At the baptist chapel, Worcester, by the Rev. John Whittonbury of Liverpool, Mr. THOMAS COOMBS WILLIAMS of London Street, Reading, to MATILDA WHITTONBURY, the eldest daughter of the late Rev. Thomas Waters, M.A., of Worcester.

At the baptist chapel, Colne, by the Rev. W. Lush, June 1, Mr. GEO. MOORE, yeoman, of Hanger Farm, to Miss ELIZABETH FISHER.

At the baptist chapel, Thrapston, on Wednesday, June 8, by the Rev. B. C. Young, Mr. WM. JOSH. DENTON of Stanwick to Miss JANE LUCAS of Brigstock.

At the baptist chapel, Thrapston, on Friday, June 10, by the Rev. B. C. Young, Mr. SAMUEL JACKSON of Sudborough to Miss ANN ALLEN of Titchmarsh.

At the baptist chapel, Salendine Nook, June 16, by the Rev. J. Macpherson, Mr. TIMOTHY SMITH of Marsh, to JANE, eldest daughter of Mr. John BROOK, Firs End, Longwood, near Huddersfield.

CORRESPONDENCE.

ON DR. CARSON'S WORK ON BAPTISM.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I am truly delighted with the present movement to secure the republication of Dr. Carson's work on baptism, and am also much pleased with the idea that the book in point of price will be so moderate as to be placed within the reach of the humble in circumstances in our congregations. Inferring the paramount claims of the projected improved second edition, from the deservedly high merits of the first, from the stern integrity of the worthy author, from his recent publications on the same subject, and from his pre-eminent learning, it would be presumption, if not sheer folly, to utter a syllable in its commendation. Let it speak for itself: it needs not the praise of any. But what is requisite is, for our ministers to make its value known to their people, and then call on them to immediately enrol their names in the list of subscribers now getting up for the work. Let them but duly weigh the importance of the subject intended to be set forth, not merely to themselves, their children, and their connexions, but likewise to our missionaries and missionary cause in both the east and the west; and we presume they will be up and doing. Indeed every thing in this matter depends on the *ministers*. Let them but slightly exert their influence, and a splendid list of subscribers will be obtained. And, as the issuing out of the book, or otherwise, will be decided by the number of subscribers, let us each and all do what we can. I know, from what I have already experienced within my own humble and limited sphere, that our people will promptly and cheerfully do their duty, if their pastors will only lead the way, and invite them to the accomplishment of it. But if they be either dumb

or half-hearted, we shall not gain the desired prize. My object in this letter is particularly to importune my Welsh brethren to come forward on the present occasion. Their noble zeal for the grand ordinance of Christian immersion, and against infant sprinkling, is well known to be eminently fervid. I feel gratified, therefore, in calling their earliest attention to Dr. Carson's work on baptism, and in most respectfully and fraternally beseeching them to seize the opportunity now afforded them to promote that cause which deeply engages their best feelings.

I am, my dear Sir,

Yours very fraternally,
MICAH THOMAS.

Abergavenny, June 18.

EDITORIAL POSTSCRIPT.

A prospectus of Dr. Carson's work on baptism will be forwarded to any person who sends his address to Mr. Spencer Murch, Stepney College. Mr. S. Murch suggests in a letter which would have appeared had not that of Mr. Thomas in a great measure superseded it, that it would be an act of substantial kindness to ministers whose limited circumstances prevent their subscribing, if friends who can afford to do so were to take extra copies to present to them.

A meeting of ministers of the baptist and congregational denominations was held in Devonshire Square Chapel on the 24th ult., to receive from a deputation from the manufacturing districts in the north an account of the unprecedented distress arising from want of employment. Appalling statements were made which produced a deep impression; and a provisional committee was appointed, by whom probably a more public meeting on the subject will be convened.

THE
MISSIONARY HERALD.

THE JUBILEE MEETING AT KETTERING.

On Tuesday, May 31st, a meeting was held, the first of a series which will be permanently useful, it is hoped, in promoting the direct objects of the Baptist Missionary Society and the interests of the churches from which it receives support. The preparations which had been made at Kettering for the reception of visitors from the surrounding provinces and the metropolis, and for the accommodation of the vast assembly expected on the morrow, were such as evinced warm hospitality, skilful contrivance, and persevering exertion; and it was evident to every observer, even before the public proceedings commenced, that not only our immediate friends, but Christians of every denomination in the neighbourhood, were ready to give a cordial and practical welcome to all who might be attracted to the place. The result showed that the interest felt in the scene had not been overrated.

At six o'clock in the evening, the place of worship belonging to the church formerly under the care of Mr. Fuller and now of Mr. Robinson being completely filled, public service commenced. Scriptures were read and prayers offered by Dr. Hoby of Birmingham; hymns were sung, and an able discourse was delivered by Mr. Godwin of Oxford, from the words, "The Lord hath done great things for us whereof we are glad." (Psalm cxxvi. 3.) At the same time a large congregation assembled at the independent chapel, Mr. Toller's, which had been kindly lent to receive any who might be unable to gain admittance in the baptist chapel; where they were much interested in a discourse delivered on the occasion by Mr. Leslie of Monghyr.

On Wednesday morning a prayer meeting was held in Mr. Robinson's chapel, which was well filled at half past six. On this occasion an address was given by Mr. Stovel, and prayer was offered by Messrs. Statham and Groser.

It being evident that no building could contain the multitudes who would assemble at half past ten, it was determined that the accommodation provided for the evening should be made use of also in the morning. A large lawn, at the back of the house of which an engraving was given in the Herald for January, had been prepared for the public meeting, being covered with canvass as a protection from rain or sun, so as to form an immense booth, into the sides of which surrounding trees and shrubs were tastefully introduced, while slender gas pipes were annexed to its supports in a manner that showed a determination in every thing to combine ornament with utility. This spacious inclosure was however unable to receive the crowds who presented themselves for admittance; and it was therefore announced that a service would be conducted simultaneously in one of the chapels, and that Mr. Brock of Norwich would preach. In the booth after singing, and prayer which was offered by Mr. Acworth of Bradford, Mr. Steane delivered an impressive sermon from "They that wait upon the Lord shall renew their strength" (Isaiah xl. 31), which we are happy to say is, with that of Mr. Godwin, already in the press.

In the afternoon, as early as five o'clock, the platform and the extensive inclosure before it were completely thronged, and the proceedings of the evening

were therefore commenced. It was found necessary to hold meetings at the same time in both the chapels, where addresses were delivered; but we have not the means of giving account of any other than that which was held at the booth. The Treasurer of the Society, W. B. Gurney, Esq., having been called to the chair, the meeting was opened with singing, and Mr. Hinton prayed. The Chairman then rose and spoke as follows:—

At the close of forty years, Moses called upon the children of Israel to remember the way in which the Lord their God had led them. We have been pursuing our course for fifty years. When I say *we*, how many are there present this evening who know nothing of the commencement of the Society, who were not then born. But there are those—and I am myself among the number—who remember the deep interest which the first formation of the Institution produced, and which was in the very year in which I entered my father's office. I have watched over it from that time to the present. During about one-half of that period I have been privileged to take an active part in carrying on its concerns. I feel it due to those with whom I have acted, to say, that among them have been some of the best men of their day—men who have felt the most intense anxiety for the promotion of the cause of God, and who have manifested the deepest interest for the prosperity of this Institution. The venerated Secretary, the Rev. A. Fuller, was a frequent visitor at my father's house; and I have known nearly every missionary sent out from the commencement of the Society. I have felt that I could not pass over scenes so interesting to my youth, and the interest of which has increased with my years. And if the retrospect was calculated to be useful to the children of Israel, surely it ought not to be less so to us. When we call to remembrance the way in which the Lord our God has led us, the deliverances he has accomplished on our behalf, and the mercies he has vouchsafed, our gratitude must be promoted, and, at the same time, our confidence in that God who has done such great things for us. But the review must also tend to produce deep humility, when we reflect on all our deficiencies, our want of faith, and our want of prayer. While we have been conscious that all human instrumentality was vain without the Divine blessing, there has not been that self-renunciation, and complete dependence on Divine influence, which we ought to have cherished. We ought to feel deeply humbled, also, on the reflection, that there has been a deficiency in the support we have rendered to the Society, considering the object it has in view, and the expense necessarily attendant upon it. There has been a greater deficiency in our exertions than even in our prayers—a lamentable want of consistency. The age of sacrifice has not yet dawned on the church. The only men who have made

sacrifices have been our missionaries: they have given up connexions, friends, and some of them avocations in life, by which they might have realized fortunes as large, perhaps, as some of the gentlemen by whom I am surrounded. They have given up every thing for Christ, and have gone to labour among the heathen in the most pestilential climates, while we have remained in comfort at home, and have given but a small portion of that worldly substance entrusted to us, as stewards, by God. But the Jubilee for which we have been waiting has arrived; and, while we feel deeply humbled on the reflection that we have not discharged our obligations, let us avail ourselves of the opportunity it so fitly presents, to balance the account—to make good all our deficiencies. The same opportunity will never return, most probably, in our time. Let us endeavour to place the Society in the circumstances in which it ought to have been; and, having done that, let us raise our standard, in order to maintain it in its new position. I do not believe that any of us have ever regretted the donations we have given. I never have: and I have never found, on looking into the account, that, in the years in which most had been given, I was the worse for it. If we would only adopt the scriptural rule of giving “as God has prospered us,” the funds of this and other societies would soon present a very different aspect. But we are too apt to adopt as our standard our circumstances in younger life, when our means were probably not to the extent of a tenth of their present amount; and we do not sufficiently keep in mind the apostolic rule of increasing our pecuniary exertions in proportion to our means. But to return to what God has done for the Society. We meet under very merciful circumstances. The number of converts added to our churches is larger than that connected with any other missionary society; and it is by God's blessing that this has been effected. Although our expenditure has exceeded our income, yet we have had the pleasure of witnessing that income gradually advancing, and this should afford us ground of encouragement. We have at times been in circumstances of great difficulty, but God has appeared when difficulties have been most urgent, and, though we knew not whether to turn to the right hand or to the left, yet our debt has vanished, and we have been enabled still to advance his cause. You will, however, be addressed by those who have been connected with the mission,

not only in this country, but abroad; their details will be highly interesting. It is unnecessary, therefore, that I should longer detain you. Allow me, however, to observe, that we not only meet under merciful circumstances as a Christian society, but as a part of the community at large. How different would have been our meeting, how saddened would have been every countenance, had it not been for the interposition of Divine providence on behalf of our beloved Queen. No one is more loyal than the Christian, and the pleasure of this meeting will be heightened when we reflect that God has preserved Her Majesty in circumstances of the most imminent danger.

The Rev. Dr. Cox rose and said, I have been requested to move,—

That this meeting, assembled at Kettering, the birth-place of our Missionary Society, in this, the fiftieth year of its existence, looks back to the period of its formation with devout and fervent gratitude to God, on account of that important event, and the spirit of prayer which preceded and accompanied it, and the piety, talents, devotedness, and perseverance of its early friends and promoters.

Where to begin, or how to proceed, or even when to end, amidst the tempting variety of topics that present themselves to one's mind on a magnificent occasion like this, it is difficult to determine. I feel placed in some difficulty by the resolution which I have the honour and the happiness to move, because the terms in which it is couched would seem to involve the necessity of something, at least, like a history of the proceedings of the Society from its commencement. I assure you, however, that you need be under no alarm on this occasion; for I do not mean to enter into a history of the Society, and thus forestall myself and impose upon you two volumes duodecimo; nor shall I attempt even a condensed history of that mission, inasmuch as I have been anticipated by the sketch which was given last evening. He who can look upon a scene such as this with any thing like indifference, must have a heart unsanctified by religion and insusceptible of the highest joy. We stand, on this occasion, in the very centre of mighty sympathies with the living and the dead—sympathies with the distant and with the near. Our friends present from the East have brought with them the sympathies of that distant region, and blend their feelings with ours. Our brethren from the West standing upon this platform bring their transatlantic sympathies to unite with ours on this occasion. Thus, East and West, Britain, India, and the West Indies,—all who love the Lord Jesus Christ, are one. I perceive from the countenances of a thousand youthful persons around me, that we came to meet on this occasion the sympathies of the rising generation; and you, my young friends, are receiving impressions and information to-night which you will carry down to other

times when we shall only live in name; for, having done something in this cause, we hope we may still live in your affectionate remembrance. But you will have to tell a tale of this Jubilee occasion, dear and delightful, to your children and your children's children, thus carrying forward a full tide of blessed sympathy, till it flows and meets another and a greater tide at the end of the next fifty years, when a similar, but a still more glorious, occasion will present itself in the extended triumphs of the great Redeemer. We stand to-night amidst the sympathies of the aged, who, ere they put on immortality, ere the curtain drops, are now and will be sustained in life's last hour by the pledge which this evening was afforded, that a cause dear to them and delightful to their remembrance in the very moment of the spirit's transit into the invisible world, will receive your co-operation, and be sustained by your zeal. May I not say, too, that this night this mighty assembly is blending its sympathies with those of a brighter and a better world; and that, from the world above, spirits once devoted to this cause on earth, spending and being spent, both in their physical and mental energies, to promote it, are looking down, that we may rejoice together in a cause which they began, and which it has been our privilege thus far to be permitted to carry forward. I can scarcely help feeling that I am looking upon others than those who actually occupy this platform to-night. I think I see Fuller, with his solemn demeanour, and in his own grave and impressive language, speaking to us, and saying, "Go on; go forward." I hear a voice which multitudes of you cannot hear; I see a form you cannot behold. There are, however, others on the platform, and out of this place, who can realize that eminent, that illustrious individual, as though he were present—his form, his manner, his deep-toned piety, his great and distinguished activity in the cause of the Redeemer. Here, too, may be seen in imagination Sutcliff, associating with this eminent individual, and sympathizing with the joys of this moment. Here, also, I fancy I see Pearce, Ryland, and men whose names are dear to our hearts, in connexion with this great cause. But, perhaps, you will be ready to say, "Ay, but there were giants in those days." Well, my friends, they were giants, intellectual giants, moral giants, and, if we are not successors of them in that point of view, yet we all know that God can work by the shepherd's boy, by the humblest individual, and, when the enemies of his truth become the giants, he can raise up his Davids to hurl the stone at the giant's head, and bring him low, even to the dust. Do you ask in what this cause began? I answer, not in pomp, not in parade; but in prayer, and prayer long preceding the commencement as well as accompanying the formation of the Society. One of those eminent

individuals whose name I have mentioned, I mean Sutcliff, was the man to propose that a monthly meeting for prayer for the spread of the gospel should be instituted—a suggestion which was adopted, and which has now happily become the prevalent custom of the religious world. Thus, great and eminent as Kettering is, I think it was at Nottingham that the formation of the Society actually commenced. Nothing on this occasion should be forgotten. We are within a day of the anniversary on which the discourse of Dr. Carey was delivered, containing that sentiment which has become an adage amongst us, “Expect great things from God; attempt great things for God.” But in what contrary circumstances do we appear on the present occasion from those in which the Society began! There is a contrast as great as between tears and triumph, as between the sowing of the seed and the reaping of the harvest, as between opposition and concurrence. Few and feeble, indeed, were those individuals who were first banded together in the little room near us, in order to form this Society. But now it is not an individual or two that feels an interest in the cause. Those individuals so associated were encompassed with many difficulties, surrounded with much opposition, and there was much doubt and hesitation regarding them in the public mind; but the tide has flowed, the cause has prospered, and ten thousand times ten thousand unite together for its promotion. It is no longer a question of experiment, it is a question of fact. We come here to night, not for the purpose of discussing the question whether it be proper or not to form a missionary society to send forth the gospel to the heathen world, whether or not there is a probability that effort may succeed to any extent, or that even it can be attempted; we come not to inquire whether the opposition of the great and noble may be successful in impeding those efforts; but we come to present before ourselves, in humble, yet joyful, congratulations, the fact, that thousands and tens of thousands, not only in our own, but in every other denomination, are sympathizing in this great cause, and are uniting in this great and glorious effort. It is remarkable, in looking at the history of the mission, that something of a peculiar and important kind has occurred every seven years since its commencement. The important event which took place at the expiration of the first seven years, was the movement of our missionaries from Mudnabatty, the first scene of their efforts, to Serampore, the formation of that station, and the setting up of a printing-press. Let it not be thought that the setting up of a printing-press was an insignificant event. It is an event which stands already connected and linked with the most important results which are spreading their influence every day, in the illumination of

the human mind by the light emanating from the publications sent forth from the press at Serampore. I hold in my hand, at this moment, a document which I esteem most precious, and which was the result of that event to which I have now alluded; namely, the first Bengalee New Testament, presented to me by the venerated Sutcliff, in the name of himself and Fuller, with an earnest desire that this gift, might bind my mind to the missionary cause, which was then becoming increasingly great in their estimation, especially in connexion with the printing of the scriptures. This book, if I may be allowed the figure, was the first stroke of the axe that was levelled at the root of the great and winding tree of Indian superstition, which, by its republication from time to time, and in other languages, as well as Bengalee, has, by its continued strokes, caused the tree to shake to its roots, and the reverberations to be heard from east to west, from north to south, amidst the congratulations and joys of the Christian world. With regard to the Bengalee New Testament, and the translation of the scriptures generally connected with it, let me say that objections were taken to them. Good men sometimes take objection to good works, because they do not accomplish these good works themselves. Objections were taken by some even in the Christian world, and something like contempt was attempted to be cast upon this translation of the scriptures. But mark how Carey meets the objection; for I have in my hand a letter of his on this subject, when he felt much the oppression of the objections which were brought against the translations to which he had devoted himself. Now that he has gone beyond the reach of our reproach or applause, we may look into his mind, and pray that we may catch his holy feeling of humility and love to souls. What is his language? He says, writing to Sutcliff, “We do not want the vain name of the men who have translated the scriptures into this or that language; but we do want the thing to be done, and we have not yet seen the least probability of any one’s doing it besides ourselves. We, however, wish every one to try and do all he can; this is no reason why we, who have begun before them all, should, to compliment them, throw away all which we have done.” At the end of these second seven years, another event occurred, which appeared of a very calamitous description, and this Bengalee Bible stands in connexion with it—I mean the controversy that arose in England respecting the translations made and the preaching of the word in India by our honoured missionaries. Men high in authority came over to England, and used every means to persuade the public that our missionaries were contemptible, incompetent, and despicable men; nay, I ought, perhaps, to use their own language, which was, that they were “fools, madmen, tinkers, Calvinists, and schisma-

tics;" "keeping out of sight their love of man and zeal for God, their self-devotement, their indefatigable industry, and unequalled learning," as says a writer, who did honour to himself, in one of the chief periodical publications of that day. But hear the reply to those objections proceeding from a quarter where, perhaps, few would have expected to find it. After three or four years of controversy the *Quarterly Review* thus writes:—"These low-born and low-bred mechanics have translated the whole Bible into Bengalee, and have, by this time, printed it. They are printing the New Testament in the Sanscrit, the Orissa, Mahratta, Hindostanee, and Guzarat, and translating it into Persic, Felingia, Karnata, Chinese, the language of the Seiks and of the Burmans; and, in four of the languages, they are going on with the Bible. Extraordinary as this is, it will appear more so when it is remembered that of these men one was originally a shoemaker, another a printer at Hull, and a third the master of a charity-school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India, and in that time have these missionaries acquired this gift of tongues; in fourteen years these low-born and low-bred mechanics have done more towards spreading the knowledge of the scriptures among the heathen, than has been accomplished or even attempted by all the world besides." When we proceed to the next seven years, we touch upon another important period in our Mission—a period which has relation to a work that has since been carried on in a manner the most wonderful and the most surprising. Then it was that the West India Mission began. We shall hear more of that by and bye; and, therefore, I need not enter upon that topic. I will, however, say, for the fact is not generally known, that the true originator of the West India Mission was Dr. Ryland. He not only sent out or suggested that Mr. Rowe should be sent out; but, four or five years prior to that, he expressed his earnest desire that Jamaica should be visited. In this evening of glorious commemoration, we ought to bring before our view the wonderful providence of God in thus working primarily upon the mind of Carey in his secret retirement, and then upon the mind of Ryland. Will any one say that it was not the providence of God which led to the establishment of these missions? Here was an individual going forth to preach the gospel, who became the first link in that mighty chain and concurrence of circumstances which has wrought out in the end the emancipation of Jamaica. I will not refer to the interposition of the legislature; for it is Christianity which has broken the chains of slavery, and which has set an indignant foot upon the neck of that monster, and crushed it to the earth. The gospel of God has wrought out a double emancipation—emancipation from the

oppression of man, emancipation from subjection to Satan, the god of this world; and now we see our black brethren standing doubly free amidst the freedom and liberty which the legislature has, in part, accomplished, and the greater freedom and liberty which the gospel of Christ has effected, in imparting salvation to their souls, and in elevating them to the true dignity of man. Onward in the contemplation of the succession of events, we come in the next seven years to an event exceedingly important and solemn. I refer to it the more because it renders necessary an allusion to an individual whom I, for one, delight to honour—a man whose name, though it has not been so prominently brought forward on our missionary occasions as others, yet must ever be dear to the church—I refer to Chamberlain. That man of God, whom I knew so well and loved so much, whose commencement I witnessed, with whom I have sympathized, and whose career I have traced with no ordinary feelings—I say, assigning all the distinction that is due to every other of our missionary band, there was not a greater man, there was not a greater missionary, or more distinguished linguist—a man whose heart was more in the work, than the beloved Chamberlain. His death was an event indeed to be deplored. He was succeeded in his great and noble undertaking by our beloved friend Leslie, who has laboured with so much honour to himself, and so much success in the missionary enterprise. I must, however, state, that the daughter of Chamberlain is here, and nothing connected with one so truly worthy of being named and distinguished, ought to be forgotten upon this occasion. Chamberlain was called away; but mark you,—and pardon me, ye missionaries of the cross, if I say, follow his example, imitate his spirit, die as he did with the harness on; he would not leave his station, he would not quit his post, till his trembling hand rendered it impossible that he should hold out any longer; and it was only just as he left the shore in the Bay of Bengal that he sank in the waters, or rather we ought to say that his spirit ascended to God, and he took his place among those who will be held in everlasting remembrance. In order to prevent undue prolixity, I will not strictly adhere to these periods; but I will come to the last of them. Allow me to refer to the Mission to Africa. We are deeply indebted to Africa. We knew not how to promote her spiritual interests, but God found the men. The time was come, and Clarke and Prince, men exactly adapted to this work, were found, not by us, but by providence; and, were I to tell you all the circumstances of the case, I am sure there is not a Christian here who would not unite in saying, that the sending of these men to Africa was, strictly speaking, providential in the most extended sense of the word; nor are the circumstances

which invest them at the present moment less providential, though in some respects more wonderful. Mark the providence of God: Clarke and Prince left Fernando Po with the view of coming to England. The lightning of heaven struck the vessel in which they were—not in wrath, but in tender mercy to the Christian church and to the heathen world. The vessel was dismasted; and, it being impossible to steer her in the ordinary way, she ran before the trade-wind, which carried her—whither? Not to Britain, or we might have seen them here; but that merciful calamity, if calamity it can be called, drove them to Jamaica, where they are engaged in preparing ten of the natives of Africa—men of the right stamp, men of clear minds, to go to poor, neglected, despised, trampled down Africa. Now, through the grace of God, Africa will emerge from its depth of darkness. Already, on its coasts shine the rising beams of the Sun of Righteousness. We have come to the period of a new kind of missionary agency different from that which has hitherto been employed. And mark how the providence of God accomplishes these things. This new instrumentality is not that of our sending missionaries to India, Jamaica, or Africa; but, the providence of God, by inflicting disease, or by other circumstances, sending our missionaries home, recourse has necessarily been had to native agency. The return of our missionaries, however, with their glad tidings, has awakened new zeal in our hearts, and has inspired us with new energy in the cause of our Lord Jesus Christ. Their influence, I will venture to say, has been most beneficial, not only in the particular locality in which providence has placed them in distant regions, but upon the churches of our own country, and upon our own hearts. Allow me to say, that we all stand in a most important moral position. This is the fiftieth year since the commencement of the Mission; and there are, perhaps, four thousand persons present, every one of whom stands in this great moral position, to be the blessing or the curse; to impede, by his inactivity and lukewarmness, or to carry forward, by his zeal and co-operation, the great missionary cause down to future times. Have you ever thought of your responsibility in this respect? We stand in close, intimate, and important relation to the future; and our conduct must necessarily bear intensely, for good or evil, upon distant times. We must live for others, and must prove a blessing or a curse to those around us. Oh! that our usefulness, our devotedness, our holy zeal and co-operation in the cause of our Redeemer, may distinguish our future lives, and cheer us in the recollection when on the bed of death! You have been reminded, by our Treasurer, that more must be done in future than has hitherto been accomplished. Remember, therefore, that now is the time to commence it. There is

much to be done. There is, in a sense, much land to be possessed—go forward and take possession of it. You are labouring in a successful cause—it must go on, there is no question about it. “The mountain of the Lord’s house shall be established in the top of the hills, and shall be exalted above the hills; and all nations shall flow unto it.” From the heights of providence we see them coming; and I feel, as it were, the ground tremble beneath me; it trembles as with the tread of coming ages; and seems to indicate that millions are thus approaching to the mountain of the Lord’s house, and that the glorious prophecies of inspiration are about to be fulfilled, when all the ends of the earth shall see the salvation of our God. Oh! that the infidels of France, who lived at the time of the commencement of this Mission, could witness the present scene! They predicted the downfall of Christianity, and intimated that the time was at hand when the knell would be sounded over the death of the Christian religion. Well, there is a sound; but it is not the *knell*; it is the *trumpet*, the trumpet of Jubilee which their unwilling ears, had they been present, must have heard. One could almost have wished that Voltaire and Rousseau were alive and present, to have felt, at least, the mortification of witnessing the falsification of their predictions and the growing triumphs of the Christian cause.

JOSEPH TRITTON, Esq., rose and said: In compliance with the wish of the Committee, I rise to second the resolution which has been so ably proposed by our excellent friend Dr. Cox; and, as he has alluded, at some length, to the topics which it naturally suggests, it will be wholly unnecessary for me to detain you by so doing. It was with considerable reluctance that I consented to take any part in the proceedings of this evening; not, I trust, from any want of interest in the novel yet gratifying circumstances under which we are met, or of sympathy in those high and noble objects we are assembled to promote; but because I cannot but feel that, in thus rising to address you, I am usurping the place of others who have far greater claims on your attention, and would do far better service to your cause, than myself. An occasion such as this, however, is not the time for yielding to thoughts of hesitancy, reluctance, or reserve—not the time for shrinking from that path towards which duty appears to summon us, or for refusing to lend our aid, howsoever humble and unworthy that aid may be. On the contrary, I conceive that this is a fitting opportunity for every one who has it in his power, to come forward for the purpose of expressing his attachment to the principles, his wishes for the success, and his prayers for the welfare, of this excellent Society. I believe, could we bring under review the most important events of the last fifty years, events which occupy so prominent a place on the

page of history, and in the memories of those who have outlived their occurrence, I believe there are few, if any, to which this meeting would revert with livelier satisfaction than to those connected with the formation of the Baptist Mission. The record of the past informs us that the period of its establishment was one of eventful interest. Kingdom was rising against kingdom, wars and rumours of wars were distracting the peace of the world; Anarchy and Revolution had unfurled their banners, and were deluging with bloodshed the soil of neighbouring lands, while schism, and feud, and faction were rending the bleeding bosom of our own. It was amidst this chaos of conflicting elements, amidst these scenes of strife and of discord, opposed by some, slighted by many, and welcomed by few, that it made its first appeal to the sympathy and support of the Christian public. It was then that those holy men, the memory of whose excellences has hallowed the spot where we are assembled, and whose names deserve to be perpetuated while time can roll them onward, it was then, thus animated by the purest motives, and looking to their God to crown with his effectual blessing their humble efforts, sent forth on its embassy of mercy this messenger of peace—this, the object of their affections—this, the offspring of their hopes—this, that may indeed emphatically be called “the child of love,” though born in bitterness and nurtured in convulsion. And if the formation of this Society was eventful, not less so has been its rise and progress; and retracing, as we do this night, so many years of successful labour, does it not become us to join in the expression of gratitude which this resolution embodies to Him who has thus far permitted it to prosper, and upheld it in all its goings. It is true that it has had its trials, and it has them still; and where is the enterprise of any extent that has them not? Only the last report tells us, that death hath summoned from the sphere of his labours one of its most attached friends and devoted secretaries; one who had spent many hours of toil in its service.

“His call at midnight came,
When, starting up to hear,
A mortal arrow pierced his frame;
He fell, but felt no fear.
His spirit, with a bound,
Left its encumbering clay;
His tent, at sunrise, on the ground,
A darkened ruin lay.”

The last few months have also witnessed a melancholy addition to the list of its losses; but events like these have a language, and a powerful one it is, bidding us all to work with greater energy while it is called to-day, lest around us, also, should soon gather the shades of that night when no man can work. And what an opportunity is now before us! Look at one of the prominent objects to which the Jubilee Fund is to be devoted, the establishment of a college for training the liberated

Africans, that they may bear the gospel to the land of their birth, and tell their benighted brethren the great things God hath done even for them, whereof they are glad. From that land and those brethren they were once torn by the malice of man; but behold and admire the change! To them they are about to return by the mercy of God! We are told of their willingness, their eagerness, to go; and we appeal to you to-night to assist in preparing them at once to embark on their high and holy mission. They will go, not, it is true, under the patronage of the mighty; not enriched with the treasures, the learning, or the wisdom which the world deems necessary; these are nature's children, trained and tutored in the school of grace, and we, if we have derived our instructions from the same sacred source, shall surely sympathize with them, and lend them all the aid in our power, in this their labour of love. Ye sons of Africa! once enslaved but now enjoying the best of freedom, sweet shall be your toil, and beautiful your feet on the hills of your fatherland, while, publishing to its dwellers the glad tidings of peace, ye forget the insults and the sorrows of years that are gone. The noxious blast that hath sung the dirge of many a generous philanthropist, whose compassion bore him to your clime, that blast shall be but as the grateful breath of heaven to cool your swarthy brows; and that river, that rolls its pestilential waters over the lifeless ashes of those who have sought to track its windings or to trace its source, that river shall, perchance, bear witness to the first vows of your converted kindred, and catch, as it passes onward, the songs of their gladness and the anthems of their praise. The claims of Africa are urgent; her millions invoke your aid. Go, help to unfurl the banners of the cross, where the pennon of the slaver hath waved too long. Go, station the minister of truth where the man-stealer tracked his helpless victim, go in the strength of your Maker, and in the love of him who gave himself for you, in his smile shall be your victory, in his presence your final joy. The services connected with this Jubilee will soon come to a conclusion—too soon, I think, considering their interesting nature—and I, for one, shall return to engagements and avocations far less interesting, far less attractive. I know not with what feelings you will bid farewell to this hallowed spot; but my own will, I think, somewhat resemble those of the astonished multitude of old, when, after witnessing the wonders of almighty love and power, they returned to their homes, exclaiming, “We have seen strange things to-day.” We have seen the seed which was sown in so much weakness, and over which have swept the storms of many a year, springing up on distant plains, and producing an abundant crop, from which the reaper hath gathered many a golden sheaf for his master's garner! We have seen the

spark, which at first the faintest breath seemed likely to extinguish, gradually kindled, till, bursting into flame, it has illuminated the darkness of distant lands, chased away the shades of ignorance and oppression, beamed, as with an angel's smile, on the dark cell of the captive, and melted the very bonds of iron that enchain'd his writhing limbs. We have seen the vessel, at its launch, feebly manned and sparingly equipped, surmounting every billow, and riding scatheless amidst the tempest's fury, while it has borne the heralds of peace from clime to clime, and country to country. We have seen,—but I pause; its noblest triumphs are yet to come. Standing on the confines of the past, you are preparing, with renewed energy and vigour, to assail the outposts of the future, and are entering upon a fresh campaign in that sacred service, whose triumphs shall be witnessed, and whose blessings shall be realized, by rejoicing thousands. Our excellent missionary, Mr. Knibb, told us at the last anniversary, that perhaps our next meeting might be in the Jubilee of the world! And, if it should be so, with what feelings shall we then regard the institution which is the subject of our present appeal. The warrior tells us that he loves, in his age's lateness, to contemplate the trusty blade that hangs sheathed and bloodless in his peaceful hall, and to think of the day when, at its point, he won the freedom of his fellows and the smile of his sovereign's favour. The minstrel tells us that he loves to remember the harp of his youth, which hath oft times charmed and cheered, and solaced his spirit, ere useless and untuned it was suspended by the hand of time on the willows of the past. The traveller tells us, that, while he looks delighted on the morning sunbeams as they break upon his path, he cannot but recollect with gratitude and pleasure the star whose fainter splendour smiled on his midnight way. And such may, perhaps, be our feelings, if through that mercy which we do not deserve, but in which we desire to trust, and the knowledge of which we would propagate to others, we are permitted to lift up our heads with joy and our voices with gladness in that day, when this Society, with many a kindred institution, whose existence shall be no longer necessary, shall be cast aside as the timeworn, but trusty scaffolding, when the structure which it served is completed and crowned.

The Rev. A. G. FULLER being called forward, said: It is with the highest satisfaction that I support the resolution before us; and the more so as this is the first occasion that has presented itself to me at a general meeting of the Baptist Missionary Society, to express those warm and ardent sympathies which, over a ministry of fifteen years, have burned within my bosom. I cannot, like our venerable friend who first spoke, refer to the beginning of this society from any personal know-

ledge of it at the time. But a considerable portion of its early history passed directly under my notice. The recollections of childhood, though they are not of the same character as the remembrances of maturity, are not less vivid, not less interesting, not less pleasing in their association. I feel the deepest gratification, in looking around me, to behold many of the companions of my youth. It is a source of satisfaction of the highest kind, to be present on an occasion like this. Who could have imagined that such a scene would have been presented in this place? I remember the time when the successes as well as the difficulties of this society were spoken of in all that beautiful simplicity which characterized the communications of my revered father. I remember the time when I heard him say in the vestry, in tones so mellow and so deep, as he read a letter from Carey, "The chains of caste are broken, and who shall mend them?" We have heard of the difficulties, the great objections, with which the society had to contend at a very early period of its history. Amongst these objections, I well remember that this was put forward, "You are leaving the scene immediately around you, the home to which your energies ought to be devoted, to go and expend them on a foreign land, and upon individuals on whom your eyes have never looked." That objection, we all know has received its answer. No sooner did Carey and Thomas reach their destination on a foreign shore, than the society actually employed missionaries throughout various parts of Great Britain. But it has been said, and it was said at an early period, This is a sectarian society, and therefore it is not to be supported by men of liberal principles, or men possessed of a catholic spirit. My father made application to this society. Cecil observed, My great objection to it is, that you preach "baptism." My father replied, that he did, and inquired whether Cecil, if he believed in it, would not do the same. He admitted that he would, but added, "You make too much of it." My father rejoined, "Well; we do not make regeneration of it." Cecil gave him a guinea; but my father made this memorandum in a book for the guidance of the excellent Mr. Pearce when he went the following year to solicit subscriptions, "He is a good man; but he does not like to be acquainted with dissenters." This sectarianism, however, ought to be looked a little in the face. I will turn to one of the minutes of the society, recorded in a book which my father kept, "October 1st, 1793," one year after this society came into existence, "Resolved, that a donation of five guineas each be presented to the Presbyterian and Moravian Societies for the propagation of the gospel among the heathen, merely as an expression of affection towards them and fellowship with them, in the great design of evangelizing the world." Allow me to read

another passage expressive of the same sectarian spirit. "Resolved, that, in consideration of the Moravian mission being under some pecuniary straits, 20*l.* be presented to them by this society as a token of brotherly love." And now that I am upon the subject of this sectarianism, I ask our independent friends what they think of the sectarianism of the little meeting? Why, they tell us what they think by opening the great meeting, and being present on this occasion. I am sure that I may say, without fear of contradiction, that it is their Jubilee as much as ours. Suppose that, under a feeling of bitterness, under the influence of envy, they had been disposed to resent imagined sectarianism in other people, they would have entirely withheld their countenance, friendship, and sanction, and, though the parish bells have been ringing merrily, they would have been no music in our ears. When I think of the brotherly love that prevails among the different connexions in this town, and I refer more especially to the two denominations to which I have already alluded, I see in it but the perpetuation of ancient and past alliances. It is my glory to come here and reflect on what my eyes beheld when a child, when my venerated father and his honoured friend, Mr. Toller, lived together in Christian amity, love, esteem, and respect, each moving in his respective sphere, but closely allied by ties of the strongest nature. They knew how to advocate their respective principles, when proper occasions presented themselves; they knew well how to speak of baptism, and of its subjects, and of its mode, under circumstances which wisdom and propriety taught them; but they never were the men to magnify the points of difference, they would rather multiply the points of contact. Reference is made, in the resolution which I am called to support, to those high personal characteristics which distinguished the early promoters of the baptist mission. You will bear with me for a moment, if I just run over the epithets employed to distinguish these excellent men:—"The spirit of prayer which preceded and accompanied it, and the piety, talents, and devotedness and perseverance of its early friends and promoters." Yes, it was a time of prayer, of great wrestlings with God. Prayer-meetings with them were not matters of course, but were the breathings of the heart. United as the heart of one man, the persons here referred to strove together for the great objects laid before them. They took hold of the strength of God, and in that strength they wrought wonders, as with the sword of the Lord and of Gideon. I cannot but advert to one example of that piety, of that solemn prayer. It was furnished on the occasion of sending out Carey and Thomas to the East Indies. My father writes respecting a prayer-meeting held March 20, 1793:—"We conducted it in the following manner. The forenoon was spent in prayer. At two o'clock

Mr. Thomas preached from 'Their sorrows shall be multiplied that hasten after another God,' proving how this truth was exemplified in the state of the heathen, and exciting the compassion of Christians to endeavour to rescue them from their miserable situation. After sermon there was a public collection for the mission. At six, Mr. Hogg preached from 'The will of the Lord be done;' and, after him, Mr. Fuller addressed brethren Thomas and Carey, from 'Peace be unto you; as my Father sent me, so send I you.' After him, Mr. Thomas read a very interesting interview which he had with the Brahmans just before leaving India." In this manner they conducted the business of the society. It always furnished an occasion to them for fervent supplication and thanksgiving to God. Allow me, before I close, to advert to the necessity of personal piety. We may be carried away by the strong excitement of feeling pervading an occasion like this, and be carried out of the bounds of our own personal Christianity. I know that there are individuals here who resided in this town when the society was formed; but I do not know that they are all children of God, and have the hope of eternal glory. Oh that this may be a jubilee to some immortal souls who have hitherto lived without Christ and without hope in the world! There are young friends here, and I love to meet them. Many of them, I have no doubt, will live to see the Centenary; but where shall we be then? I, with many around me, cannot expect to see it; but we hope in God that we shall be in the position which our fathers now occupy, looking down upon the assembly of our children, or our children's children. We look to you to carry on this cause. The religion of children is acceptable in the sight of God. The decision of children—for children can be decided, in spite of all that man may say—God regards with approbation.

"The flower, when offered in the bud,
Is no vain sacrifice."

Mr. Fuller concluded by reading a letter from a lady, enclosing 50*l.* towards the objects of the Jubilee.

The resolution was then put and carried.

The Rev. J. P. MURSELL then rose to move,

"That this meeting acknowledges the mercy and faithfulness of God, in having sustained the Society through the long period of fifty years, and, notwithstanding the great and frequent difficulties with which it has had to struggle, enabled it to attain its present extent and efficiency in the East and West Indies, and other parts of the world; and desires to express its affectionate sympathy with all our missionaries in the joys and sorrows connected with their arduous and important work."

I hold this to be the most important, as it is obviously one of the most imposing meetings ever convened for any public purpose whatever. That so many thousands should be gathered together in the comparatively small

town of Kettering, to evince their sympathy with any object connected with the public good, is a most gratifying sign of the times, but especially so when that object is the advancement of Christian missions. However, I am glad to be relieved from the necessity of making a speech on this occasion. I hold in my hand a letter, which has been committed to me by a respected friend, known and loved by all who have been trained in the baptist college at Bristol. I shall, with your permission read it. It is a letter written by Andrew Fuller to William Steadman, about Dr. Carey, and bears date Kettering, 25th January, 1793.

Dear Sir,—I saw your affectionate letter to Mr. Carey this week. We feel much obliged to you for your friendly donation, and for the obliging manner in which you express your readiness to forward the good work so far as your influence extends. Give me leave, sir, to inform you, that the committee, being informed of the Rev. John Thomas, (a baptist minister, who, for several years past has been attempting to introduce the gospel amongst the Hindoos,) being now in London, made inquiry into his character, principles, abilities, &c. Another committee meeting was held at Kettering, January 9th, in which the result of the inquiry was reported. It then appeared to the committee, that there was an open door for preaching the gospel in India, that Mr. Thomas had done considerable good already, that he stood in need of public support in the execution of his work, that Mr. Thomas should be invited to go out as a missionary from the society, and that, should he accede to the invitation, the society should provide him a companion, to go out with him in the spring. It was a very solemn day, kept by us all in fasting and prayer. Towards night, Mr. Thomas himself arrived, cheerfully acceded to the invitation of the society, and agreed to go out in the spring (he thinks, early in April). Mr. Carey being present, in answer to the question, Who would go with him? as cheerfully offered himself. You may easily conceive, dear sir, that we rejoice in these things with trembling. We wish to do nothing rashly, on the one hand, or tardily, on the other. We have not engaged in this business in a hurry. Ever since the year 1784 we have had monthly meetings for prayer throughout all our churches, for the spread of the gospel amongst the heathen. Of late, it has appeared that we ought to do something more than pray. We have set our hands to make an effort. (Think upon us, our God, for good.) We have begun a subscription in the country, which, at present, amounts to about £150. The work still goes on: £300 or £400 more will be necessary to be raised in about two months. We rely upon the blessing of God, the goodness of the cause, and the assistance of our brethren throughout the world. We thank you for your kind offer to use your influence in your connexions. Any sums transmitted to me or the treasurer, at Thrapstone, Northamptonshire, will be gratefully received. The sooner the better, as the time is short. For a particular account of Mr. Thomas's labours in India, I must refer you to Mr. Rippon's *Baptist Register*, the next number that comes out. We have solemnly bound ourselves to God and one another, to strain every nerve in this good work. The harvest is great. The Hindoos show a readiness to hear the gospel; some give the greatest proofs of being already converted, particularly two, one of whom, especially, possesses promising abilities for the ministry. I will close my letter with a gospel hymn which he has composed, which, though the metrical form be lost in the translation, will suffice to show you the spirit of the writer." [Then follows the hymn, which I shall not read.] "Judge, dear Sir, whether such an opening ought to be neglected for want of exertion. All my brethren unite in love with

The hand that wrote that letter was the hand of one of the greatest and noblest spirits that ever lived; the ornament, not simply of the denomination, or of the great nonconforming body, but of the church at large. I am told, that the excellent and celebrated Hall once said, "When Almighty God sent Toller and Fuller to Kettering, he seemed to summon his attributes to confer a blessing on that population." But "the fathers where are they? and the prophets, do they live for ever?" Standing on the ashes of the dead; standing on the very tomb of one of the greatest men that ever lived, "let us gird up the loins of our mind; let us be sober, and hope to the end," resolving to be "steadfast, unmovable, always abounding in the work of the Lord." I am exceedingly sorry that any thing should have occurred in the recent history of that mission with which most of us are closely identified to have awakened any want of understanding, any unkind feeling among a portion of another denomination. I think that the missionaries belonging to our body have been exceedingly injured. I feel, however, that this has been done by individuals, and not by the independent body at large. I think, again, that these individuals have been answered. Our friend and brother Knibb, that strange Luther of his day, has come across the Atlantic, and lifted his clear brow, and opened his eloquent lips, and he has made our defence to friends as well as enemies. That having been done, I have not another word to say on the subject but this, "Grace be with all them that love our Lord Jesus Christ in sincerity." We cannot at any time, and at this period above all others, afford to be disunited. The enemy is looking from his dark recesses, and frowning malignantly upon us. Every attempt is about to be made to defeat our projects as dissenters and Christians. We shall be impeded, if any power can effect it in the great march we are prosecuting. Let the baptists, therefore, and the independents, be as united as they can, and let us never magnify points wherein we differ, but rather seek to dwell on the broad features in which we all agree. This, I am sure, is the last town in England in which any such allusions are required. Here the people have said long ago, "Let brotherly love continue." One of the most beautiful specimens of harmony that the Christian church presents is to be found in the little town of Kettering. I should exceedingly regret if any thing should occur, to occasion one discordant note; nor will I, as an individual, lift my hand in any way in proceedings of any kind, that will serve ultimately to disserve and disunite the great sections of the church of Jesus Christ. I pray you—not as a father, for though grey, I am but young—I pray you, let us be united. Though our friends do not like to be baptized, do not let us quarrel about that: we do not like to be sprinkled. If we

"Yours affectionately,
"ANDREW FULLER."

are bickering upon these subjects, advantage will be taken of us. Let the prayer be learned in our day, "That they all may be one : as thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe that thou hast sent me."

The Rev. J. TINSON, in seconding the resolution, said : Having spent twenty of the best years of my life an humble but grateful agent of this missionary society, it may be expected that I should have something to say on this joyous occasion. It is, indeed, a season of hallowed delight ; and we have no sympathy with the heart that does not feel the enkindlings of brotherly affection, and that does not feel that gushing gratitude to God, which this season prompts and demands. We have heard of what the society has, under God's blessing, been enabled to accomplish. We have been called upon to rejoice in the success which has followed the efforts of your missionaries in the East, and in the West ; and we do, and we will rejoice. But we meet not here to give praise to man ; to eulogize the agency that has been employed ; but we meet to mingle our gratitude and our thanksgiving to God for the great things which he has done, whereof we are glad. I will not touch upon what has been effected in the east ; but I must say, that our prospects in the west are such as to call forth the most lively gratitude. How different is the state of things now from what it was even when I went to that country ! There was then little encouragement ; on the contrary, it was difficult for a missionary to get permission to preach. But that vile thing, which hung like an incubus over the length and breadth of the land ; that foul spirit, slavery, has sunk before the power of truth, and has been destroyed in the British colonies. At the present day, we can go through the island, and publish the glad news of salvation. In the islands around the prospects are equally cheering. Haiti, with her vast number of inhabitants, is open to the labours of missionaries. To South America we could send men, and here they would find ample scope for their exertions. If we turn to Africa, we find an opening there ; and, thanks be to God, our society is taking part in that delightful labour. Africa, with her (according to some) 150 millions of inhabitants, has, as yet, had little done for her. Missionaries have gone, but how few are they among so many ! We now have entered upon that field ; and, to those that are conversant with that young but interesting mission, the hand of the providence of God will appear to have been most manifestly displayed. Think of its commencement. It was cradled, I had almost said, in the mission at Jamaica. The people there felt for their father-land. God fitted our brothers Clarke and Prince for the work in which they have been engaged, in a most singular manner, training them for the

undertaking, when they knew little, perhaps thought nothing, of the mode in which God was intending to employ them. You are aware that they have visited Africa ; that God has owned their efforts ; that a small church has been planted on the island of Fernando Po, from which the rays of divine light, we trust, will irradiate, and pierce into the interior of Western Africa. But how are we to obtain the funds or the labourers ? Here, again, we may rejoice at the prospect before us. Send Europeans—they fall victims to the climate ; but we have men in Jamaica, who will soon be in training ; and, taught of God, filled with the Spirit, and having the needful instruction, they will go forth with hearts fitted for this great work. Where, however, is the Christian who does not feel the responsibility associated with his privileges ! If ever there was an occasion when the Christian ought to retire from a public service to his own home more than usually impressed with the responsibility of his station, methinks it is this. "What hath God wrought !" Look round and see the chain of caste breaking ; infanticide abolished ; suttees extinguished : the Bible translated ; slavery annihilated ; the man once a slave, now standing forth in all the dignity of his nature, a free man, and a free man in Christ Jesus. Visit many thousands of their habitations, and see the change the gospel has produced. Instead of the low and vile hut, scarcely fit for the meanest animal to reside in, you have the neat, comfortable, and decent cottage, where the negro, with his wife and family, can sit down, and read the word of God, engage in prayer, sing the praises of heaven, and thus rejoice in the very best sense in that liberty which God, through his church, has given them. It is religion, and religion alone, which has wrought these changes. It is the gospel which must remedy the evils under which the human family groans. Turn to Africa. Think of bleeding, long-depressed Africa, peeled and frittered by the cupidity of the white-man, and then think of her claims. Still, the slave ship is there, waiting to carry her children into bondage. Still, nearly half a million of Africa's family is every year sacrificed to the demon of slavery ; and how will you stop this ? Will you send out philanthropic expeditions ? You may ; and, so far as they tend to elevate the condition of the people, we bid them God speed. But it is not by these means that the work we desire to see accomplished, is to be wrought out. No ; if you would raise them into freedom, and into the image and favour of God, it must be done by the instrumentality of the gospel. Before I retire, permit me seriously and affectionately to say, that, while we rejoice in what God has done, we should not return congratulating one another upon the past achievements of the mission, to sit down in indolence and carelessness. Let not those things which have been brought before

you be like a piece of hot iron thrown on ice, that may hiss for a little time, and then become colder than ever. You should go forth like the poor negroes in the West Indies, saying to your neighbours, relatives, and friends, "Come to the house of God; come to the work of the Lord; come, unite with us, and we will do you good; and God shall bless you."

The resolution was then put, and agreed to.

The Rev. W. M. Brock moved—

"That this meeting, while it hails with joy and gratitude the prospects now opening before the mission, and feels it a privilege to be engaged in the service of God and the propagation of the gospel, would acknowledge the responsibilities connected therewith. It desires, also, to express its cordial approbation of the objects of the Jubilee Fund, and, for their accomplishment, recommends united, self-denying, and generous effort."

In moving this resolution, it may be desirable to bring before you a subject to which your attention has not been distinctly called, viz. the objects to which the Jubilee contributions are to be devoted. We like to know for what purposes our money is subscribed; and I will, in a few words, state what the objects are. The first is this: the purchase of necessary premises for carrying on the worship of God, and for the residence of missionaries in different parts of the world. I am quite sure that that is an object which you will deem worthy of your consideration. The second is, to relieve the Society from the embarrassments under which it has laboured. Dr. Carey once said, that the greatest glory of the missionary enterprise was embarrassment. I do not know that our Chairman is prepared to respond to that sentiment. At all events, get out of your present embarrassment, if it only be to plunge into greater. Let us do our duty, and not break up till we have done it well. The third object is the exploration of new fields of labour. It must be known to you, that the funds of the Society can hardly be legitimately employed in visiting the interior of one island after another, at a great expense, in order to see where and how God would have us to employ our missionaries. We have the continent of Africa almost entirely to explore; and one of the objects for which money is now asked is, that, instead of drawing on the ordinary funds of the Institution, we may have the means of exploring that great country, and knowing where God would have us send our brethren. Another object is, the erection of denominational premises in the metropolis. I only wish that you were all on the Central Committee; and then, if you did not carry out this one object, I have mistaken John Bull's notions of comfort. This is the place to hold a central committee; this is the place to have an annual meeting,—for there is nothing like it at Fen Court. This is not a mere matter for a smile, or a mere matter of comfort, but a matter of absolute necessity. Here is a Baptist Mis-

sionary Society, without any suitable house in which to carry on its operations. The premises now occupied are exceedingly inconvenient, and very badly situated. There is not a room in them to which a country minister can invite a friend, or rest his weary limbs, or refer to a library to supply the scantiness of his own shelves. It must be admitted, that, with twelve or fourteen hundred baptist churches, this ought not to be the case. If you think that this is a good object, let there be an additional sovereign, or half-crown, or five pound note, given for these missionary premises, and you shall have the benefit when you come to town. Another object is our missionary college in Jamaica. There are many men prepared to go to Africa; but there rest upon the first movement there results and consequences which we cannot estimate. Let these men go with a false theology, let them begin to work in a bad way, let them be ignorant of the gospel, and there will be undone at the beginning the very thing which Clarke and Prince have been trying to do. Therefore, that there may be no need of an Andrew Fuller, to fight and beat out of the field the men who have been the bane of the church and brought dishonour to God, let us have the college of Jamaica placed under the guidance of some honoured brother or brethren, who will train up a race of men valiant for the truth. Having thus called upon you to accord with the resolution, I am now about to ask you to disagree with it. I am not on the Jubilee sub-committee, and therefore I shall not commit myself; but I shall certainly try to commit them. There sits beside me Dr. Cox, a man who understands problems, and I will leave him and you to guess at the result of the following proposition. Given, the translation of the scriptures into so many languages that five hundred millions of the human race can read the bible through the efforts of the baptist missionaries—given, the abolition of slavery in Jamaica, principally and mainly, and we have the highest authority for saying it, through the efforts of your missionaries—given, the occupation of Jamaica, in many portions of it, by your own brethren—given, the fact that you have there a large body of men who are just about to take the liberty of maintaining themselves, and who, by the right and legitimate impulse of the voluntary principle, are just about to bid you adieu—given, moreover, the possession of some of the finest grounds for moral cultivation in the East Indies—given, the finest band of translators that the world has ever seen—given, that noble band of missionaries, of whom we have the representatives here—and given, lastly, the Jubilee at Kettering, with representatives from every part of the denomination, with every heart leaping with joy—with every body wishing they could reverse the course of things, and have a jubilee every year—given all this, and more than all this,

and now I leave you to tell the result. These grave and reverend seigniors have put forth as their desire and intention, after all these things have been given to them, that there shall be nothing done; for, if there is, we shall augment the annual expenditure of our mission. Is there any man in this place who, with such items, with such premises, would ever have come to this extraordinary conclusion, that there should be nothing done,—nothing at all,—because we should only have an augmentation of the annual expenses? Is that like attempting the conversion of the world with only £13? I ask you to adopt the resolution, with the simple condition, that the annual contributions shall be raised. There is another point. We are called upon to express our sympathies with all our missionaries. I will state what we did in the county of Norfolk the other day; and I submit the plan to you for your adoption. We went from town to town, holding a succession of meetings, and at every one of them I drew up a resolution expressive of continued confidence in our missionary brethren. It was distinctly announced and explained to the people. And let me tell you, that, in every one of those meetings, the Independent ministers who joined us lifted up their voices along with ours; and in one of them an Independent minister seconded the resolution. That plan ought to be adopted by every auxiliary in this kingdom, and more especially at the Jubilee meeting. I like the latter part of this resolution. I do not see why, as the world goes to Newmarket, the church should not go to Kettering. I do not see why one class of men should go to the racecourse, and we not have our meeting here. We have gone about with sad countenances, with gloomy, sorrowful faces, too long. Let us do so no more; let us tell, with gratitude, what God has done for us, and intends to do again. There is opening before us the celestial empire, not in name, but in fact. There is the prospect of making the Pacific Ocean pacific not in name only, but in fact; of making the Friendly Islands friendly to the shipwrecked navigator, a home and an asylum for those in distress. There is the prospect of making our own country *Great Britain*. If I ever thought well of my country, I do so at this moment; and I say—

“England! with all thy faults, I love thee still.”

Great Britain, not in the acts of parliament, not in the statute book, not in queen's speeches, but great in its character, great in its resolves, great in its enterprises; great, inasmuch as it lays hold on the greatness of Omnipotence, and goes to do the work of the Lord to the very ends of the earth. You are called to speak with gratitude of the past; but, at the same time, recollect how many evils are to be removed. Slavery is not extinct, or any thing like it—and if ever it does become extinct it must be by your efforts;

and I call upon you to take your stand with that godlike object before you—removing the monster out of the way. There is infanticide still existing in its most shocking form, and there is the glorious prospect of sending the gospel to take away the principle from which infanticide proceeds. It will tell father and mother that there is no reason or rule why human life should be sacrificed. It will tell them that the child is to be nourished up for God, the female as well as the male. There is more than that; there is all that you and I have enjoyed in domestic blessedness. There is the prospect of giving this state of things to the world, that mothers and daughters shall be just the mothers and daughters whereby the universe shall be blessed. Let me have another problem. Given, such mothers as we have here; given, such wives as we have here; given, such daughters as we have here: and what would be the result for poor, down-trodden, miserable humanity? Oh, what scenes of domestic blessedness! Oh, what occasions for the proper display of the social principle! How much honour would redound to God—how much happiness appertain to man! I love to think what religion has done for you and me in these matters. Ladies, it is not yours to be supreme, it is ours. It is yours to obey. But though it is ours to be supreme, yet it is a supremacy in which there is to be nothing capricious, nothing tyrannical. You are not to be our drudges to-day, and our toys to-morrow. You are our companions—you are our helpmates. You are the participators and sharers in all our troubles in the first instance, and in all our joys in the second. Mahomedanism tells its votaries that women have no souls, and it treats them with most admirable consistency. Paganism tells its votaries that the women are like the beasts that perish, and it is consistent also. Christianity tells its votaries that the women are “bone of our bone, and flesh of our flesh,” and we treat them accordingly, by nourishing and cherishing them, even as the Lord the church. All this we are going to send to the ends of the earth. But better than all that, there is the salvation of the soul! Where, within the compass of human apprehension, where within the grasp of an archangel's thought, can you find an object so grand, so sublime as this? We are called to thank God for the past, and to take courage for the future; and I beseech you to give us a right good collection to-night. But it may be said that this is coming down to a lower subject. There stands a Cynic—I do not mean in reality, but in poetry. A man with an elongated countenance and a narrow mind, and he says, “There is degradation in talking about the salvation of human souls, and then to talk about the collection—speaking in one breath about the consummation of the sublime, and then about the beggarly elements of the filthy lucre of this lower

world." Let him have his argument. But if there be such a man as that here, I would say, My friend,—for I would call him so, though there would be something like poetry in it,—I have not brought down a great subject to that which is grovelling, but I have raised that which is grovelling up to the elevation of that which is sublime. The time must come, and God grant that to the baptist denomination it may come this Jubilee, when the contributions to his cause shall be made as devoutly and as religiously as we participate in the elements whereby we commemorate the Saviour's death. High time it is, that instead of casting our mite into the exchequer of the Lord—instead of throwing it in in a careless way, because Mr. Knibb or any one else had spoken, high time it is that contributing should be made a religious act. When that is done, the cynic will see that we shall have brought up the grovelling to the sublime. Not many weeks ago I was called upon to visit the dying bed of an aged member of my own church, where all was significant of poverty, but where there was that air of cleanliness and wholesomeness, which Christianity is sure to give to the cottage of the poorest. There she lay, extended on her dying bed: she called me to her side, and when I had administered the consolations of religion, she said to her daughter, "Fetch me that caddy that lies upon the shelf." A caddy was brought; the poor old lady raised herself upon her dying bed, and with a trembling, aching, pleasurable hand, she opened it, and there lay folded up a paper directed to me, from a fear that she might not see me before she died. With her dying hand she placed it in mine, and said, "There is my contribution to the Jubilee Fund." I counted it, and found that it amounted to three shillings; the mite of a widow, for a widow she was. I inquired whence she obtained it. She replied, "As soon as you said about the Jubilee, I extracted a farthing from my butter, a farthing from my tea, a farthing from my sugar, and I obtained a few farthings from some of the other poor members of the church." Having placed it in my hand, she said, with a faltering, quivering, but confiding heart, "Now, Lord, lettest thou thy servant depart in peace."

The Rev. W. KNIBB then stood forward to second the resolution; and, in doing so, he said, Among the multifarious names that I bear, some very fine, and some very foul ones, that of Macaroni-hunter stands most conspicuous; and, without descending to that which is grovelling, I shall be exceedingly glad if we can this evening so raise that which has been already contributed by the liberality of our friends, that it shall reach 10,000%. I only wish I had the money to give, I would not take the trouble to beg. I have never regretted the want of money, except as it has cramped the desire I felt to contribute it to the cause of Christ. But I do hope that

there are many here that will bestow their wealth for the best of all purposes that can engage the attention of the Christian heart. However, I am aware that you will not be satisfied if I talk about nothing else but money; and I have so much confidence in the result of this effort, that I am certain there is very little necessity for talking about it. I assure you it is with very great pleasure that I can identify myself with Kettering. In Kettering I was born; but I never wish in Kettering to die. In Kettering I received those very few elementary instructions which were conveyed to me; but I wished to diffuse that which I had received, throughout the islands of the West. It is to the scenes which have transpired there, and to the deep-toned interest which now pervades that happy land, in regard to this and other missions, that I shall for a short time direct your attention. Oh that the brethren in Jamaica could see the Jubilee of Kettering! Oh that the brethren in Kettering could see the Jubilee of Jamaica! They will hold their Jubilee to-day. They will be with us in spirit. They know we are here; they know what we are doing, and they will commend us in their hearts to that God who has summoned us to missionary labour, and who is now giving us increased prosperity. Reference was made by Mr. Brock to that confidence you should express in your missionaries abroad. For my own part, much as I love the approbation of good men, I am exceedingly careless in this matter. Our characters are written on the banners of freedom in Jamaica. Our characters are inscribed on thousands of negro hearts. Our characters are written in the destruction of every treadmill in the island. Our characters are engraved on the tomb of colonial slavery. Our characters are written in the official documents of every governor that has been to Jamaica, actuated by proper and right principles. Our characters are inscribed in the last Act of the Jamaica House of Assembly, by which we are relieved from all public and parochial taxes. My brethren, by whom I am surrounded, and the honoured committee with whom I am still in association,—an association of a fraternal kind,—know the difficulties with which we have had to contend. They can see the onward march which has led to this Jubilee. They know the time when our hearts were pained in consequence of what we were called to endure for our attachment to liberty. Firmly attached to principles which I believe are contained in the Word of God, I have, nevertheless, a heart to embrace every Christian that breathes. I love him the better if he conscientiously differs from me, and can hold out the olive-branch of peace. He has as much right to think that I am wrong, as I have to think he is wrong. I long that principles like these may be diffused. The time is coming when not the least credit shall

be attached to the man who is so ashamed of what he says that he dare not put his own name to it. I am not ashamed of my name. I am not at all ashamed of it in Jamaica, in the Colonial-office, throughout Britain, and least of all am I ashamed of it in Kettering. But let us go to Jamaica. Let us see what religion has done there, untrammelled by the state, unfettered and free; and let us see the result of the voluntary principle. I maintain that it is an insult to make me pay for that of which I do not approve. If there is a time when these things ought to be said, it is the period of Jubilee. I believe that if religion could be unallied with the state—if, with eagles' wings, she could fly unfettered and free, she would soon cover the earth. As I maintain these principles, have I not a right to express them? I have a right as a Kettering man; I have a right as a Briton—a right that I never will surrender; and I have a right as a Christian. Would you not suppose, my brethren, that if there were one set of people on earth on whom the ecclesiastical fangs should not rest, it should be the lately emancipated slaves of the islands of the west. But the moment they were free, they were taxed two shillings per annum to support an establishment from which they dissented. (Loud cries of "Shame, shame.") Yes, it is a shame—a burning shame—and it is a shame that we are determined to burn out. I know that some persons will say this is speaking against the established church. I cannot help what I hit. I did not make the established church; and if I hit any thing that is not in itself good, the harder it is hit the better. I never knew the truth suffer from being hit to the core; and I should be recreant to the principles I profess, if I did not honestly state my feelings. I know it has been said, we have ruined Jamaica. The fact is, Jamaica has been ruined so many times, according to the report of interested parties, that I cease to pay any attention to such rumours. My deepest sympathies are there; my holiest affections are there. I care not what is said of me; but the man who traduces those whom I have seen involved in the deepest misery, but who have now risen into the possession of freedom, unstained by crime, inflicts a wound on my spirit which nothing but my consciousness in their rectitude can heal. You know that it was said, that if slavery were abolished the "black rascals" would never work. But what is the language used by the House of Assembly in the last despatch sent over to her majesty? That house has characterized the abolition of slavery as the "glorious act of emancipation." Have we not, then, cause to rejoice? Do you not sympathize in the liberty of man? Do you wish that there should be a slave on earth, in order that he may enjoy heaven the better? Oh, no! let him be as free as God made him. Persons have sometimes said to me, "I wonder how

you have the courage to speak so plainly." I always reply, Have I not a right to speak? Who tied my tongue? I should like to see the man who would dare to tie it. With all my peace principles, he would rue the day in which he came in contact with my teeth. You are aware that we have formed an African Missionary Society, for the purpose of aiding you in sending the gospel to that country. We have still a debt upon our own chapels; but the people who will not work unless they are paid for it, will soon remove it. I tell my own people that I myself expect to be paid while I am willing to give them my mental and my bodily strength, and they do it well. There are no baptist missionaries in Jamaica kept to the starving point. We are all well supplied, and I hope the Christian churches here will take a lesson from it. Some of the ministers in this country are treated more like shoe-blacks than heralds of the cross. I would break stones in Kettering streets rather than be the slaves that some of our ministers are. It is sometimes said that men do not preach as they ought; how can they, when their souls are deadened and paralyzed? Brethren whom I love and honour have said, that the first thing which a rich deacon has done, has been to cut down the salary of the minister. I will tell you how I should act under such circumstances: I would throw myself upon the people; and, if they would not support me, I would go where I could obtain it; and I advise my brethren in England to act upon that plan. I trust wherever these remarks apply, they will be felt, and I will bear the blame. If you want to have the Pentecostal seasons we have seen, the deacons and the members of our churches must be active men. There are objects contemplated in the Jubilee fund in which I have a personal interest. We want 1000*l.* for the Theological Institution for training missionaries for Africa. We want to recover some of the islands around us, and bring them to the Saviour's feet. You will soon have Mr. Clarke and Dr. Prince among you, and they will want missionaries for Africa. I am about to visit Hayti, Barbadoes, and Trinidad; we shall want twenty missionaries for those islands, and you must give them. We must, as Mr. Brock says, "go on with the work." I have now crossed the Atlantic six times to see you, and I trust that Mr. Brock and some other friends will now come and see us. Our hearts are open, our chapels are open, our churches are open. I draw my observations to a close; but I cannot do it without referring to the fact, that slavery is yet rampant. My brethren are free; and before they had been so twenty-four hours we formed an anti-slavery society for the purpose of freeing others. I would that the anti-slavery feeling could be diffused in every Christian breast. I have no faith in treaties; I have no faith in political agency: my faith rests upon the enlightened efforts of the Christian church,

and my brethren and sisters in Christ. Mr. Knibb concluded with an impressive denunciation of American slavery, invoking the sympathies of all, especially the young, on behalf of the perishing slave.

The resolution was then put and agreed to. The Rev. J. RUSSELL briefly moved,—

That this meeting, recognizing the necessity of the divine blessing to crown human efforts with success, earnestly desires that there may be, in the friends of the Mission and of kindred societies, a stronger faith in God's promises, and more humble, importunate, and constant prayer for the outpouring of the Holy Spirit, that the churches at home may be favoured with peace and prosperity, and that all the ends of the earth may see the salvation of God.

The motion, having been seconded, was put, and agreed to.

The Rev. J. ANGUS moved a vote of thanks to the parties by whom the mission-house had been lent for the celebration of the Jubilee.

The resolution having been seconded, and carried by acclamation, the meeting separated.

On Thursday morning at an early hour multitudes re-assembled in the booth, and an animated meeting took place, of the proceedings of which we regret that our limits will not allow us to give more than an outline.

After one of the hymns composed for the occasion had been sung, the Rev. G. Pritchard prayed.

J. G. GOTCH, Esq., of Kettering, having been called to the chair, adverted to the conflict the founders of the mission had to endure, and the day of small things which he well remembered.

"With your first missionary, Dr. Carey," said he, "though a lad at that time, I had the honour and happiness of being personally acquainted. The foundation of the Society was laid by the churches connected with the Northamptonshire Association. But it was at a meeting held in Nottingham, in 1792, that the resolution was passed that the Society should be called 'The Baptist Society for the Propagation of the Gospel among the Heathen.' Another striking circumstance occurred about the same time. In the year 1791, at an association held at Oakham, a resolution was passed that the treasurer of the fund belonging to the Association—and which at that time did not amount to 20*l.*, and was collected for the purpose of aiding the poor ministers of the churches—should send the sum of five guineas to the treasurer of the Society for Procuring the Abolition of the Slave-trade. I call your attention to this for the purpose of showing what was doing by our fathers some fifty years ago. Little did they think, when they were sowing the seed of the missionary tree, that they were also preparing the way for the abolition of slavery. Little did they think that the hand of their missionaries would become so prominent in effecting the destruction of the detestable slave-trade. My heart has been gladdened by the sight of our friends who have assembled here on this occasion; and that this place, containing so many people, should have been so completely overwhelmed by numbers, as to require two additional places in which to meet. I cannot forget that, in this town, though we have different places of worship, yet we worship with one heart; we are united in one spirit; and, if there be one feeling more prevalent than another, it is, that we should forget the minor differences by which we are distinguished, and hail, as a brother, every man whom we believe to be a Christian."

Dr. Cox then proposed the adoption of an address congratulating her Majesty on her pro-

vidential escape from assassination, of which intelligence had arrived on Tuesday. Mr. Knibb having seconded the resolution, it was adopted; after which some one in the body of the meeting proposed three cheers for the Queen, which were instantly given by the assembly.

Addresses were subsequently delivered by the Rev. T. F. Newman of Shortwood, the Rev. E. Carey, the Rev. W. Brock, the Rev. J. Edwards of Nottingham, H. Kelsall, Esq., of Rochdale, and the Rev. T. N. Toller.

"I am sure," said Mr. Toller, "I shall express the sentiments and feelings of every one constituting the church and congregation of the independent denomination in this place, when I say that its gives us the utmost satisfaction in any way to contribute to the success of this Mission, and to afford accommodation to those engaged in it. The only subject of regret I feel is, that we should be in such a relative position towards each other, that it should be deemed a matter of courtesy in us to allow the use of our chapel. I had rather that we had stood in such a relation that it would have been regarded as a matter of course, and of duty. To tell you the truth, I rather wish this the more, because, if we had been identified with you, we should have shared the triumph and partaken of the gale. When I consider that Fuller and Carey were honoured to act as pioneers in this great enterprise, I cannot but think that great honour has been conferred on Kettering. My friend, the Rev. Andrew G. Fuller, survives, and bears the name of his father, as I do that of my father; and we feel great attachment to each other, because we are the sons of men who were united in bonds of fraternal affection. But, since God is not pleased to give us a perfect identity in speculative opinion, nor has he, at present, given us the wisdom and the virtue to merge our little peculiarities, though in all grand points we are agreed,—I hope, till that day has arrived, he will continue to give us one heart, though we may not have one mind."

The CHAIRMAN, after expressing his thanks for the notice which had been taken of himself, alluded to the spirit of Christian love which had characterized the members of every denomination, including those of the established church, during the celebration of these interesting services.

The proceedings were then terminated by singing "Praise God from whom all blessings flow," and the assembly dispersed.

Thus were these delightful meetings concluded; in the retrospect of which the Committee, at Fen Court, June 9th, passed unanimously the following resolution.

Resolved,

"That in reviewing the Jubilee meeting held at Kettering last week, so mercifully favoured and so successfully conducted, the Committee are deeply impressed with the unbounded kindness and admirable skill which the entire body of the friends of the Society in that town and neighbourhood have manifested, and with the great amount of labour which they must have undertaken; and the Committee hasten to express their warmest gratitude to the Rev. W. Robinson and the friends of his congregation, to the Rev. T. N. Toller and the friends of his congregation, to friends at large of all Christian denominations, and especially to J. G. Gotch, Esq., and the chairmen and members of the respective committees, for their almost boundless hospitality, and the numberless practical modes in which they have exhibited their sympathy and aid."

AFRICA.

Our friends, Mr. Clarke and Dr. Prince, who left Fernando Po in the beginning of February, have since passed through unexpected vicissitudes, which, though trying to their faith and patience, will eventually tend, we hope, to the furtherance of the gospel. The details will be most acceptable in their own words; we sub-join therefore a letter from Mr. Clarke, received in London June 16th, the former part of which was written on board the brig "Colonist," off Dominica; the latter part at St. Thomas, while waiting for a vessel to convey them to Jamaica.

Before this comes to hand you will have heard of our departure from Africa, and of our trying visitations upon the deep: and with us you will unite in adoring that gracious Being who is our father and friend; our protector in danger, and our director in a path we did not expect again to tread. We sailed from Bassipa (Mr. Jamieson's new settlement in Fernando Po) on the 3rd of February, in the barque "Mary," bound for Liverpool; and hoped to be with you in London by the time of the annual meeting; but our God had otherwise appointed for us. On the 11th of the same month, during a fearful tornado, our mizen-mast was struck by lightning; and a poor Krooman was struck dead in the cabin; and, in a moment, lay a corpse at our feet. We were all partially injured; and my deafness, caused by the concussion of the air, continued to affect me for some time. We crossed and re-crossed the Line three times; and had very light winds with occasional squalls, until the 22nd of March, when we got into the north-east trades, and thought we were in a fair way for reaching England in four or five weeks, but on the 25th of March, when going on delightfully, at $7\frac{1}{2}$ knots, our main-mast came by the deck; carrying with it the fore and mizen-tops; and afterwards the fore-yards; so that we had not a sail left standing in our noble vessel, except the mizen-boom sail, and that was useless; so we lay a complete wreck for two days, drifting and tossed at the mercy of the waves. By great exertion, night and day, we got up a foremast-yard, a foretop-mast, and a mizen-top, and on the Monday were again under way; but we could only run before the wind, and so steered a straight course west for Demerara. On the 29th two vessels came in sight, the first was a French South Sea whaler, and her captain said, "The laws of France did not allow them to carry passengers;" and when the other appeared Dr. Prince and I sat down to consult whether we should not best advance the African mission by going first to Demerara, and taking the packet from thence to Jamaica. We both concluded that God intended this as our course: but our captain not knowing the alteration in our mind, asked the second vessel (which was

the "Kate Nickleby" of Glasgow, bound for London,) if she could take two passengers on board. The captain was not willing to say no, but informed us that he had four men deranged on board, was short of water and provisions, and could give us no better accommodation than a berth upon deck, in a little round-house, where he himself had to take up his abode. Our captain went on board with letters, through a high sea, and found two of the poor madmen confined in a berth in the cabin, in a distressing state; and the other two walking, harmlessly, upon the deck. His whole account, however, was calculated to show us that the way was not open for our return to England in this vessel. Our mind was made up as to our path of duty; and the disappointment of not meeting with our wives and children, at the time expected, we dared not weigh in the opposing scale.

On the 5th of April we had another sudden death on board. We were told on the previous day that our cook, a black man, was sick; in thirty-six hours after this information was communicated, he was a corpse; and in one hour more his body was committed to the deep! Another Kroo has pined away ever since his companion was struck dead by the lightning, and he can now scarcely walk the deck.

On the 9th of April we saw the land at Berbice, and on the 10th we ran down to the light ship at the mouth of the Demerara river, and soon the wife of Captain Ford sent us a supply of milk, eggs, roast beef, and biscuits, to refresh us after our long voyage across the widest part of the wide Atlantic. Captain Ford, who has charge of the light ship, also showed us great kindness, and took us with him to George Town, in his cutter, on the following day. On arriving at George Town one of the pilots kindly accompanied us to a comfortable lodging-house, where we took up our abode; agreeing to pay at the rate of 4s. 2d. each for our beds, 4s. 2d. each for dinner, and 3s. 1½d. each for breakfast, and a similar sum each for tea. We took dinner, and went out to visit the methodist ministers, as we found that one of them lived quite near to our lodgings; we met the Rev. Messrs.

Biggs and Padgham, and both were very kind in their manner; and we have since called to visit Mr. Biggs at his own residence; but neither have returned our calls, nor have they, that I know of, attended any of our meetings for Africa, or shown that interest in the spread of the Redeemer's kingdom which we expected. I would gladly have told them all I knew of Coomassie and Cape Coast, and their mission there, in their own chapels, and for the benefit of their own mission, if they had afforded me an opportunity of doing so; for if Africa be but blessed with the light of the gospel, I care not whether Methodist or baptist carry the gospel to that wretched land. We, however, learned from Mr. Padgham that our worthy brother the Rev. E. A. Wallbridge, late of the Mico Institution in Jamaica, had come a month ago, to preach Christ in George Town, and to train up young men for the work of the Christian ministry.

It being now about 8 p. m., and I having had, two days before, an hour's ague fit, and a sharp fever after it, I thought it rash to go to seek Mr. Wallbridge that night, as his house was a mile and a half distant, but Dr. Prince could not rest until he found this excellent brother and his amiable partner. They had followed us, with deep interest, in our African journeyings, and could now scarcely believe when told that one of us was upon their threshold and the other in their town. It was a happy meeting, and the next day we were inmates with them; and thus quickly our expenses for lodgings were at an end. We were speedily introduced to all the dear brethren of the London Missionary Society, and I really cannot tell you who among them was the kindest, or who showed to us the greatest Christian love. All of them, except Mr. and Mrs. Wallbridge, are natives of Scotland, so that I had the additional pleasure of meeting with Christian brethren and sisters of that land in which I was born, for I am a Scotchman by birth, though my parents were English. We were also introduced to the Rev. Joseph Ketley, formerly belonging to the London Missionary Society, but now able to take all expenses upon himself, and so not assisted by the society. We found him equally kind with the other dear brethren, and had many opportunities of beholding his devotedness and zeal in the work of the Lord; and his encouragement to go on is very great, for God is evidently blessing the work of his hands, and making him, with his devoted wife and excellent colleagues, the instruments of bringing many of the young and of the old to Jesus, and of directing the African, the Indian, and the Creole to that blood which was shed to reconcile the sinner unto God.

It is impossible for me to speak too highly of the reception we have met with from pastors, and people, and sabbath scholars at this place. It will be equalled in beloved Jamaica,

but can scarcely be exceeded. I shall bear upon my memory the recollection of it while I live. I thank God, and take courage. Two public meetings were advertised to be held in town, the one in Smith's chapel, where Mr. Wallbridge is pastor; the other in Providence New Chapel, where Mr. Ketley labours. These were well attended, and the collections were liberal. Besides these, I spoke twice, and Dr. Prince twice, in Smith's chapel; once each in Providence Chapel, besides addressing the old Africans, and the sabbath school children and teachers. We spoke twice at Bethel Chapel, Montrose (seven miles from George Town), to the people from whom the noble minded Smith was torn to have his life destroyed in a prison-house. We spoke once at Lucignan (Zion Chapel), also on the East Coast, and twelve miles from town. On the West Coast Dr. Prince spoke at Ebenezer Chapel, and at Freedom Chapel, the one seven miles across the Demerara River, and the other twelve miles, and near to the River Essequibo. We each spoke at Pleasure and Rest, where that well tried servant of God, Mr. Rattray, labours, and where his labours are crowned with the most cheering success. At all these stations schools are in active operation, and great good is being effected in the particular spheres where the chapels are situated. We were particularly gratified with all that we saw in the dear brethren and sisters with whom we met; and their sincere Christian affection and kindness will ever be thought of by us with the most grateful recollection; while the names of brethren Ketley, Scott, Rattray, Henderson, Murkland, and Wallbridge, will ever be remembered by us with most grateful respect. On the 27th ultimo we left George Town, and to-day were kindly favoured by our obliging captain, by his lying to, and taking us on shore to spend an hour or two at the town of Basseterre, on the island of St. Christopher. Here I enjoyed the high pleasure of meeting the excellent and liberal minded missionary the Rev. Mr. Cox, of the Wesleyan connexion. His soul rejoiced in the prospect that Africa would soon be enlightened with the light of life, and he fully entered into the settled sentiment of my heart, "That every section of the church of Christ should take part in the work; and that believers should rejoice that the gospel is proclaimed by their brethren of other denominations as well as by those of their own." He took me to see the Moravian brethren, the Revs. Messrs. Rickserker, Lichtenhaoler, and Oerter, who all showed the greatest Christian kindness which the short time I was allowed to spend with them would admit. Mr. Rickserker I had met in Jamaica in 1830, and recognized in him an old and devoted servant of the Lord. A new chapel was opened by these brethren on Friday last, which is a neat and noble stone building, capable of holding about 1500 persons. The

methodist chapel is also new, and is a most superior stone building eighty feet by sixty, and will seat comfortably 1500 or 1600 persons. There are with the Wesleyans in Basseterre about 700 communicants; and although a debt of about £2000 sterling remains upon the chapel, yet they have nobly determined to free the Missionary Society, *from this year and forward*, from all expense on their account, and will henceforth assist the society by the subscribing of a considerable amount annually. Every church in the West Indies, which is sufficiently large, should do the same, and Africa and every other part of the heathen world should now be assisted by the freed men whom God has so wonderfully blessed. After enjoying a cup of tea with Mr. Cox, and obtaining from him some missionary reports, and being commended to God by him in prayer, and requesting to be remembered at the missionary prayer meetings of his people, I took my departure. The good man accompanied me to the place where I had arranged to meet Dr. Prince and our captain. We got on board our little brig a little after dark, and

then proceeded on our way, with a fine breeze, towards St. Thomas. To-morrow we hope to sleep on shore; since leaving Demerara I have slept in my clothes, on a hard and narrow locker, and shall enjoy a good bed once more on terra firma.

St. Thomas, May 4th. We dropped anchor here at 11 o'clock, P. M. yesterday, and came on shore this morning. We got lodgings here at one and a half dollars each per day; but fear our detention will be a week or ten days at least. A vessel is to sail in about that time for Falmouth, Jamaica, but should the steamer come here sooner we may go by her to Port Royal.

May 9th. The steamer has arrived, but as she has to call at Porto Rico, Port au Prince, Turk's Island, and St. Jago de Cuba, and charges £24 for two, and as the barque "Anne Laing" sails about the end of the week, and goes direct to Falmouth, and will take us both for about £10, we are likely to go by her. We must quickly decide, as the steamer remains only a short time here.

EAST INDIES.

CALCUTTA.

We have the pleasure this month to present to our readers extracts of letters from several of the brethren labouring in this city and its neighbourhood. Mr. Thomas writes, April 19th:—

Last month my letters were, to a considerable extent, filled with tidings of a very afflictive character. I am thankful that the present month's communications will, on the whole, wear a different aspect. At the date of my last, Dr. Yates was slowly recovering from a severe illness brought on by anxiety and fatigue in attending on our late brother Gibson; he is now restored to his usual health, or nearly so. I think he looks as well as I recollect to have ever seen him, though he does not feel so strong as before his late illness. The rest of our number, though not altogether free from ailments, are on the whole in good health. Herein we have great cause for thankfulness.

You will be anxious to learn what measures have been adopted to fill up for the present the vacancy occasioned by the removal of our late brother Gibson. We all felt that it would be highly undesirable for the church in Circular Road to be left, as last year, without a pastor. We therefore, after much and anxious reflection, agreed to recommend that, until another suitable person could be found, Dr. Yates should be requested

to take the pastorate, and as it is evident that he is physically incapable of discharging all the duties of that office, that brother Wenger should be requested to co-operate with him, the rest of the brethren engaging to render any assistance which may be necessary in supplying the pulpit. Accordingly at a church-meeting held on the last Thursday in March, these measures were submitted to the church, and met with the cordial assent of all the members present. I trust this arrangement will prove of great advantage.

You will be pleased to learn that although the Lord has sorely tried us, he has not withheld all tokens of his favour from us. Brother Evans baptized one convert a few weeks ago, and has now seven or eight hopeful inquirers, most or all of whom will probably be shortly received into the church. Two native converts were baptized at Entally on the first sabbath of the present month, and brother Pearce told me this morning that there are eight or ten who appear under a concern of mind. To the native church in South Colingah some additions are shortly expected, and I hope the church in Circular

Road will ere long receive some increase. Letters recently received from some of the Mufusal stations also mention similar accessions to the churches. Brother Williams at Agra baptized a native convert last month. At Dinagepore, brother Smylie reports the baptism of three, and brother Parry gives an account of the baptism of seven last month in his district, Jessore. At Chittagong, also, one, if not two, have in like manner put on the Lord Jesus Christ. May the Lord of the harvest grant that these may be soon followed by large accessions of such as shall be saved.

Mr. Evans, writing in the midst of pressing and diversified occupations, says, April 18th :—

The deeply painful and mysterious events which have removed our much esteemed brethren Messrs. Beeby and Gibson, have not only greatly depressed us all, but will add much to the number of our engagements. I am a wonder to myself and to others, but the Lord is my strength, and I desire to be truly thankful I can in any measure promote his glory. My dear wife unites with me in affectionate regards. She is well now, but has been suffering much of late.

Mr. Wenger, writing April 19th, after referring to the opposition which has been experienced in the stations in the south in consequence of the proceedings of the missionaries of the Propagation Society, says :—

This is a most important period for Bengal. If we are not watchful and determined now, we may expect episcopacy, or what is worse, a national establishment, to strike deep root in this country. In the course of last month brother Morgan, at Howrah, has had a controversy on a similar subject, concerning which I leave him to write what he may think desirable. Brother Pearce has entered into direct communications with both the bishop and Mr. Driburg, but the latter has lately again sprinkled some of our baptized people in opposition to what he knew to be the bishop's will.

In the Bengali Bible we are approaching towards the close of the 1st of Chronicles. Isaiah and Daniel, lately published, seem to meet with universal approbation.

Mr. Pearce writes, April 20th :—

We are through mercy in pretty good health. The weather, however, is very trying just now from the heat. Our own missionary operations are on the whole prosperous. Tomorrow I expect to set out for Lackyantipoor, travelling all night in a palanquin.

Mr. Small writes as follows from Entally, April 22nd :—

I expected to have been able to forward by this mail a Report of the Native Institution (which is now under my charge, as the Native Christian is under brother Pearce's), but it is hardly yet through the press. However by next mail I hope we may be able to send you home a copy. Mrs. S. and I have been enjoying very good health since December last, and think that Providence has wisely fitted us for the climate. We have much need of guidance from above, and sometimes of comfort and consolation. We shall ever esteem it kind in you or other friends at home to afford us your sympathy and advice, as well as to remember us fervently and particularly at the throne of grace.

CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY.

The twenty-first anniversary of this Society was held on Thursday, Feb. 24th, in the Circular Road Chapel. Our lamented friend, W. T. Beeby, Esq., occupied the chair, and it will afford to many in England a melancholy pleasure to see a brief account of the address with which he opened the meeting, and of that of the Rev. R. Gibson on the same occasion, who seconded the concluding resolution. These may be regarded as their last words delivered publicly, on a subject very dear to their hearts. Within a week, it will be remembered, they were lying side by side in their graves !

W. T. Beeby, Esq., stated the general objects of the Society and the peculiar object for assembling on the present occasion. Taking a retrospective view of this society's history, he reverted to the period when he first joined it, about two years after its formation in 1820;

nearly all the good men who were then its most active members were now gone to their rest; he saw around him all new faces who had risen up to carry on the operations of the society. When he left India some ten years ago, he had no expectation of ever again engaging in the proceedings of the society, but he had been spared to do so, and he rejoiced to have it in his power to attend on the present occasion. He was present a few weeks since at a meeting of the Tract Society—he had been its treasurer from the commencement to the period of his leaving India; the same change had taken place there as in this society; all new faces surrounded him. This impressed him with a deep sense of the frailty of man and the changeable nature of Indian society in particular. How important, then, that all should work while it is called to-day. He was afraid that the present generation of Indian Christians was not so zealous as their predecessors had been, for the attendance was not so good as in former times at either of the meetings. He referred to England and its meetings, where sometimes an audience of about 3 or 4000 might be seen. This was calculated to stir up to active exertion, and to lead us to inquire into the cause of the apparent want of interest here, and to devote our best endeavours to bring about a change for the better.

The Rev. R. Gibson said, that the lateness of the evening, and the many topics already spoken of, would have prevented his speaking at all, had not the subject adverted to been of so practically important a nature. If there is one matter which the church of Christ is invited to do more than all others, it is the extension of religion in the world. We are too apt to talk

of the conversion of the world in general, and to have our attention attracted to what is going on in distant parts, without looking sufficiently at home, but if we do this, and do not look nearer ourselves, little towards the desired object will be attained. *Individual effort is all in all in this matter—as many atoms serve to make up the world, and as if a single one of these atoms is displaced it affects the whole, so the church is made up of the aggregate of individual members, and the covetousness and indifference of one member injures the whole body of the church.* Let us look around at the mass of idolatry which surrounds us—at the intemperance and wickedness of some classes of men—even near our very abodes are the haunts of darkness—all appeal to our compassion and humanity—to work while it is called to-day, for the night cometh when no man can work. Among all institutions for the amelioration and welfare of mankind, how pre-eminently grand and good is the missionary institution! How many are its good fruits! Our Lord was himself a missionary—and he chose his fellow-men to assist him. And did these act alone? No, the whole primitive church worked with them, and from them the seeds were scattered over distant lands and wafted to Britain—and by Great Britain to other lands. Now we see Jamaica sending a mission to Africa, and Calcutta becoming the Christian metropolis of Asia. Who would not do his utmost for its prosperity and success? but he trusted enough had already been said—he hoped that each individual present would directly and indirectly encourage the hands of the missionaries. Let our motto be—We shall reap if we faint not.

Though we gave in our last number an account of the circumstances attending the decease of these brethren, as contained in a letter from Mr. Thomas, we think it right to subjoin the statement prefixed to the report of this meeting in the Calcutta Herald, which contains some additional particulars.

It will be seen from the account of the public meeting given below, that both Mr. Beeby and Mr. Gibson took a prominent part in its proceedings, the former, as chairman, opening and conducting them, whilst the latter delivered the concluding address. How little did those present on that occasion anticipate the afflictive stroke, which within six days was to lay them low in the grave! They both fell victims to that dreadful scourge, cholera. Mr. Beeby was seized with it late on Monday, the 28th ultimo, and within eight hours life was extinct. Mr. Gibson had, to all human appearance, enjoyed perfect health on Monday, but next morning complained of indisposition, which his friends mainly attributed to the sorrow with which the sudden illness and death of Mr. B. must have filled his mind. He thought himself,

however, sufficiently well to attend Mr. Beeby's funeral. When he entered the room where the lifeless remains of his late friend had been placed previous to their removal for interment, he gave utterance to the violent grief he felt, in a manner which led some of the bystanders to apprehend lest the scene should prove too harrowing for him. In a short time, however, he became more tranquil and seemed composed, whilst the Rev. T. Boaz performed the services at Mr. Biss's house. After the funeral procession had reached the grave, the Rev. Dr. Yates commenced delivering an appropriate address, in the course of which he quoted that solemn word of antiquity: "In the midst of life we are in death." "Or rather," proceeded Dr. Y., "in the midst of life death is in us." Whilst this sentence was uttered, Mr. Gibson fainted away, and being

with difficulty prevented from falling, sat down on the nearest tomb, till he could be a little revived. A death-like paleness marked his countenance,—he seemed to be literally sinking into the grave ready to receive him. After the lapse of a few moments his strength had sufficiently returned to allow of his being led away and conveyed to Dr. Yates's house, where he had spent the greater part of the day. In a few hours it became evident that he had been seized with the fatal disease. Repeatedly, during the brief interval that was left, a hope was entertained that his life might yet be spared. But notwithstanding his robust constitution all the efforts of his friends and medical attendants proved vain, and at about half past eleven next day, the spirit fled from its earthly tenement.

During the last hours of his life, our late friend repeatedly expressed hopes and sentiments becoming one who relied upon the atonement made by Jesus Christ. He seemed to derive much pleasure from a prayer offered up, at his request, by one of his associates.

Turning to his bearer, who was attending upon him, he exclaimed with all the emphasis which he had strength left to manifest: "If I could but speak your language, I would tell you about Jesus Christ." His thoughts evidently were often fixed upon the church of which he was about to take the oversight, and in one of his ejaculations he gave utterance to the strong desire he felt that it might be animated by a prayerful, united, and devoted spirit.

In the evening of the same day he was buried. The funeral services were performed at Dr. Yates's house by the Rev. G. Pearce; and at the grave, by the Rev. T. Boaz.

The sudden death of one so strong, so young, and so promising, produced a deep impression upon many who heard of it. May the Lord grant that it may prove permanently salutary.

"Verily every man at his best state is altogether vanity." Let therefore all "take heed, watch and pray; for we know not when the time is."

MONGHYR.

Mr. Parsons writes as follows, Jan. 29th :—

Since I last wrote, we have been visited with very severe domestic affliction, in the alarming illness of my dear wife. Early in August she was attacked with fever, which prevailed to such an extent as to threaten her life, and for a whole week to deprive her of reason. It was a time of intense anxiety and suffering, but in the midst of judgment the Lord remembered mercy, and has graciously restored her to a measure of health and strength. She still, however, suffers frequently from her besetting complaint, indigestion. At the close of the fever, the medical gentleman advised change, and we therefore took a trip by river to Patna, and spent a pleasant fortnight with brother Beddy, and the missionaries in connexion with Mr. Start, at Dinapore. With this exception our health has been, through mercy, pretty good. We have now become pretty well initiated into Indian habits, and our acquaintance with the native character is calculated more and more to convince us of the necessity, in order to their real welfare, of the spread among them of the purifying principles of the gospel of truth and peace. We find also occasion to mourn over our own hearts that a view of their degraded circumstances does not more deeply excite our pity for them. Oh, dear sir, entreat English churches to pray for Indian Christians, that the soul-chilling influence of our circumstances may be overcome by abundant supplies of the Spirit! You have, doubtless, received information, ere this, of the departure from India of our beloved sister, Mrs. G. Parsons. Should Providence favour

her voyage, we have reason to hope she will be in England about the time you will receive this. A talented and useful labourer is thus removed from India, but we trust in accordance with the all-wise arrangements of the Lord of the harvest.

In reference to our labours, I am happy to acknowledge some measure of divine assistance. One of the first great objects is the language. In this I have so far proceeded as to be able to deliver the address at the Monday afternoon native prayer-meeting, in turn with brother Lawrence, and to enjoy conversation with our native brethren. I felt a desire to commence something among the heathen, and taking a few tracts I went out in the native part of the town, intending to visit from house to house; but I found I was unable to converse with the natives, as I could not understand them readily enough to answer their objections, and as I was slow in speaking they overwhelmed me with words. I have found more pleasure in accompanying our excellent brother Nainsookh to the bazaars. He has an excellent gift in meeting the objections urged, too often mere cavils. I have a few times, when opportunity has offered, spoken to them thus in the open air. We continue our orphan school. We have now with us ten children, three of them, however, only temporarily, until we can send them home to their father. Of orphans we have seven, five boys and two girls. The care of them, bodily and spiritually, occupies much of our time, but is, I think, very useful to us, as well as an important method of doing

good to the natives. Intercourse with them, and explaining to them the scriptures as they read, is a most valuable means of improving in the language, having this advantage, that while you are speaking or questioning, you may almost always tell at the time whether you are understood or not.

I suppose it would be superfluous for me to say much of the church and station generally, as you will, I dare say, be furnished with that by our esteemed brother Lawrence. We have much cause to be humbled, and strictly to examine ourselves, but at the same time have some encouragement. Two were added to us on the 29th of last month, both natives, and I hope they are such as will strengthen our cause. One of them, a young man, named Gunga Das, is particularly steady and conscientious. He has been in Monghyr about

a twelvemonth. He was on a pilgrimage, and, being ill, applied for relief to one of the members of our church, who kept a kind of hospital for the relief of the natives, and who zealously and laudably endeavoured to combine religious instruction with temporal bounty. The truth laid hold on the conscience of the young man, and he has remained ever since with the family, growing in knowledge, and at length has cast in his lot with the people of God. Would that many more may follow him! I trust it may prove, though the vision be delayed, that the Lord hath much people in this place. I am happy to say that our dear brother Lawrence and his family are at present pretty well. I cannot but esteem it a kind providence that cast my lot, on first coming to this foreign land, with so kind and in every respect estimable a brother.

DACCA.

This is a large town in Bengal, situated beyond the principal stream of the Ganges, about 190 miles N. E. from Calcutta. Its population is estimated as high as 300,000, there being, as has been ascertained, about 90,000 houses. Our missionaries there are Mr. Robinson and Mr. Leonard. The following narrative is from the pen of Mr. Robinson.

Nov. 4.—On Lord's day 10th, I preached in the native chapel. I was weak through fever, but was able to tell poor sinners about the way of salvation. Many persons had left Dacca, and returned to their villages, on account of the puja; but it affords us some consolation, that before they went, they solicited books to carry home with them. On each of the following sabbaths the hearers at the native chapel were very few. This paucity of hearers is to be attributed, partly to the puja, which so absorbs the minds of the people that they can think of nothing else; and partly to the courts being closed. When they are open, many persons from the surrounding country flock into the city; and they form no inconsiderable part of our congregations. Last sabbath two Portuguese men were present, and a Jew whose name is Isaac. After the service, I said to a young man, "Have you understood these things?" "How can I understand them?" said he; "these are things for the pandits, and I am very ignorant." "Are you a man or a monkey?" "I am a man?" "Then you have a soul, that will live after your body is dead; and you ought seriously to consider what will become of you after death." I could not engage him in a conversation; he seemed to think that he was not qualified to speak on these subjects.

On the 11th, brother Leonard and I went to Dayaganj; where we collected a few people. As I was addressing them on the sin of idolatry, a Feraji took up the subject, and charged some Musalmans of the old school

with being idolaters. They repelled the charge, and I was obliged to stop for a time, and listen to the dispute. As soon as I could get a hearing, I said to them, "You are a company of blind men disputing about colours. You Ferajis think, that you are superior to the other Musalmans; but where is the proof? Do you not lie, and steal, and commit fornication, just as they do? In what then are you better than they? The tree is known by its fruits. If you are right, why is not your conduct holy? Like the other Musalmans, and the Hindus, you live in sin. It is clear, therefore, that your way is no better than theirs. You are all wrong, because you all expect to be saved by your works; but in that way no man can be saved." I then preached Christ to them, pointing him out as the only Saviour. A few heard with apparent seriousness, and several requested books.

On the following Wednesday we crossed the river to Jinjira. Here we got a congregation of sixty or more, who listened to a short discourse from Paul's words, "It is a faithful saying, and worthy of all acceptance," &c. None interrupted, none spoke; many paid great attention, and showed, by their gestures, that the truth approved itself to their understandings. After I had done, no one offered any objection, but many begged tracts.

On Saturday the 16th, we visited the Chauk. I took my old place on the cannon platform, and addressed a very considerable number from John v. 28, 29,—“All that are in the graves,” &c. Most of my hearers

being Musalmans, they of course did not object to the doctrine of the resurrection, it being a part of their own creed. I told them, in the plainest terms, that Jesus Christ will raise the dead, and be the judge of all; and I expatiated much on these points; yet no one offered an objection; on the contrary, a Musalman of distinction paid great attention, and, judging from his countenance, seemed to approve much what he heard. Many tracts and books, in both languages, were received with great avidity; the poor Jew, already mentioned, waving his stick over the heads of the crowd, to keep them in order. Our native brethren were there before we arrived, and they had already addressed the people. They are now quite at their ease in the Chauk, for no one offers them the least insult.

On Wednesday the 20th we all went to a large market, held at a village called Seraz-dika, in the pargana of Bikampur. At this time of the year the distance from Dacca is perhaps 14 or 16 miles; but it is much shorter in the rains. In order to reach this village we have to cross a very broad river, called the Julishwari, goddess of the waters. The people flocked round us; they were noisy, because they had not been accustomed to listen to preaching, but there was nothing like strong opposition. The native brethren took their station near the river. Brother L. and I walked through the market to a large peepul tree, under which I spoke from Paul's address to the Athenians. Many in the crowd seemed very attentive; but it was mortifying to see some, who had appeared most attentive, walk off in the midst of the discourse with the utmost indifference. One or two attempted to cavil, but I would not listen to them. I thought it wrong to spend time in replying to foolish questions, when many were listening to most important truths. After I had said much against idolatry, and other prevalent crimes; and had stated very plainly, that both Hindus and Musalmans were ignorant of the way of salvation, a Hindu said: "Then which is the right way? tell us." I then proceeded to point out to them, in the clearest manner I could, the way of salvation through Jesus Christ. I afterwards spoke of the resurrection, and of Jesus Christ as the Judge of the world. These subjects excited great attention; but I had now spoken about an hour, and felt exhausted; we therefore concluded by the distribution of tracts. We could not remain longer, for neither brother L. nor myself were in a state to bear a night journey. We wish this market could be visited often; but in the rains a rough broad river is a serious obstacle, especially as we cannot com-

mand a good boat; and in the dry weather the water is so shallow, and the route so circuitous, that the place can scarcely be reached before the market is over, and the people have all dispersed.

On Monday 25th, brother L. and I went to the iron bridge, where we got a good number of hearers; but they did not much please us. They did not like to be told, that their pujas were not only destitute of merit, but absolutely sinful. As they would not cede this point, I said to them, "Do you take your wives to the Durga puja?" "Why should they go?" was the reply. "But if these pujas are good and meritorious, as you say, why should they not go? Why should you deprive them of so much benefit? The truth is, you are afraid to take your wives, lest the filthy songs and other impurities should pollute their minds." This was admitted. "Can that then," said I, "which pollutes the mind, be holiness?" A bold, wicked-looking man now came forward, and said: "If it is God's will that all men should believe in Jesus Christ, why does he not make them all believe on him? He has power to do so." This objection required a little calm reasoning, but that is out of the question when contending in a crowd with a noisy emissary of Satan. Some blunt reply promptly given is the best on such occasion: and happily one occurred to me at the moment. "When you are sick, does the doctor force medicine down your throat, or give it into your hand, and leave you to take it or not, just as you please? So God offers you salvation through Jesus Christ; and you can take it or refuse it, just as you please; but he is not obliged to force you to receive it." This reply satisfied the people, and silenced the objector.

On Saturday the 30th, we went to Farasganj, where we got a good congregation. Some heard a long time, others took offence and went away. Those truths which are acknowledged by Musulmans and Hindus, as well as by ourselves, are patiently heard; but when we proceed to contrast the claims of Muhammad and Jesus Christ, or those of Jesus Christ and the debtas, many are offended. Still it is our duty to speak plainly; we must not suffer men to go down to the grave with a lie in their right hands. I like to begin with generally acknowledged truths, because they draw attention; but the peculiar doctrines of the gospel must have a large and prominent place in our addresses, or little good will be done. Jesus and the resurrection were Paul's favourite themes; let them also be ours.

WEST INDIES.

JAMAICA.

Our readers will derive pleasure from the following extract of a letter from Mr. Dendy of Salter's Hill, to his sister, Mrs. Saffery, dated March 12th, 1842:—

I have recently been into the parish of St. Elizabeth to give Mr. and Mrs. May a visit, and to see how the cause is progressing there. I started on Friday morning the 4th instant, travelling on horseback through the woods, and over rougher roads than it has ever been your lot to witness; at the end of eight hours, however, I found myself comfortably seated in the mission house at Bethsalem. I took up my lodging there for the night, and early on Saturday morning started off for the lower part of the parish, where Mr. and Mrs. May then were. I reached their residence at Spring Hill, Middle Quarters, in time for breakfast. The following morning, before sunrise, Mr. May and myself, Mrs. May and Miss Davey, started for Black River Bay, where the ordinance of Christian baptism was about to be administered. Seventy persons were immersed by brother May in the presence of about 600 spectators, to whom the sight was novel. They conducted themselves with propriety, and I hope the service was impressive. We then returned to Middle Quarters, and held a service. The ordinance of the Lord's supper was administered, and the newly baptized received into the church. On Monday morning, the 7th, we went to Bethsalem, and in the evening of the same day held a missionary meeting. I took down parts of the speeches delivered upon the occasion, and as they may prove interesting, I transcribe them.

JOHN GREY.—“We are met for the purpose of giving thanks to God for sending the gospel to us. Now we must be willing to do as the gospel tells us. The gospel has given us full liberty, that we may serve God. Jesus Christ not only prays for sinners, but came down and gave his life for us. He has given us the bible to tell us how to walk, how to be saved. He has sent missionaries to preach to us, and tell us the way of salvation. Jesus did all this for us willingly. We must now love him, and be willing to serve him. Jesus' love brought him down, and Jesus will come again; the bible says so, and it must be true. Our missionaries did leave their mothers' and their fathers' house, and came to tell us the things which are provided for us in the gospel. They heard the state we were in, and they came to show us what is right. In ancient time, when a house

was to be built for God, the people contributed willingly and cheerfully, and brought more than enough. Some of you, perhaps, never gave a dollar to the cause of Christ; you give a tenpenny, and then you grumble upon it. When our pastor came to us at Salter's Hill, he called upon us to build up a chapel. We did it, but it was burned down. Trouble came upon us, but we had another minister sent to us, and we soon built it up again; and we carry up the lumber to build the house for our minister up for a mile. When we were in trouble some say that missionaries would not come again, but God's work must be done, and a missionary was sent. A chapel is wanted here; do you want your minister to take an axe, and to fell the trees? No. What is to be done? You must labour; you must work for money, that you may have to pay tradesmen to build a chapel for you. You must not allow it to be said that St. Elizabeth friends are careless. No; Christians must labour to support themselves and the church of Christ. We heard that St. Elizabeth parish was dark, that on Sundays they play gumbay, and dance and fiddle; so we come, and tell one and another that it was wrong; one by one came and heard us, and now you have a congregation. Now since God has done so much for you, you must put your shoulder to the work, and be ready to give what God asks for, and contribute your two, or three, or four dollars for the spread of the gospel; but while you give your money, be sure you give your hearts to the Lord. Whatever you do, do it quickly. Remember that we live upon God's property, and that it is God alone who gives us health and strength to do his work.”

RALPH HENBY.—“I am happy in having the pleasure of meeting you for missionary purposes; it is desirable that the gospel should spread. In this land we see that the seed planted has sprung up, and grown. We bless God and thank him, that he has sent one who is here to preach the gospel to you. Would any of you have ever expected to assemble in this house. Jesus Christ said, ‘Go into all the world and preach my gospel to every creature.’ Christians must not sit still; look around at your neighbours, your families, your friends, at a distance from God. Go tell them that they have souls to be saved.

You may find a little difficulty, but you must not be cold; if they affront you, bear it: tell them you wish to do them good. There are places that are near to you that are in darkness, where they know not that there is a God who ought to be worshipped. Pay attention to your children: you would like them to read and write, so as to be able to write for you when you have occasion to send a letter upon business; this would be handsome. You must have a school-house, and your children must be taught; and after your school-house is built, you must seek to have a chapel. If you cannot assist with money, you must assist with labour. Will you try? Ministers have been hated on your account, they have fought your battles, withstood against persecution, but God has stood by them. Give to the cause of God; if you heap up riches, you know not who will gather them; better then to lay them out for God."

GEORGE THOMPSON, a member of the church at Bethsalem.—"My dear friends, the object of this meeting has been explained to you: it is to support the gospel. It is not many years since that we were in a very destitute state. We have been as dark as the darkest parts of the earth, but through the providence of God a messenger of mercy was sent to us. He had to contend with difficulties,

but the Lord blessed his labours. We have been benefited by the preaching of the gospel, we have been led to the streams of living waters, and we must not be content to drink ourselves, while our relatives and friends are ignorant of these blessings. We must lead them also. We must send the gospel to Africa: we all feel an interest in Africa. We also want more baptist missionaries in this parish. I have been asked by the chief magistrate if in another part of the parish it would not be possible to be supplied with a baptist missionary. Our minister has much to do, more than he can well do, he wants further help. We must try and have another missionary. I never knew a man become a bankrupt by giving to the cause of God. The more we contribute the more we may expect the blessing of God. It is God alone who blesses, we can only plant, we cannot make to grow. I was one of the first in this part of the parish to be baptized. Let us all use our exertions, let us not be slothful, but industrious and active, and put our talents to proper use: if so, we shall find that we shall gather more than sufficient for our bodies, we shall have something to give to the cause of Christ. Let us pledge ourselves to use every endeavour to extend the gospel."

HOME PROCEEDINGS.

JUBILEE MEETINGS.

Since the meeting at Kettering, of which a detailed account has been given in an earlier part of this Herald, several Jubilee meetings have been held in different parts of the country. Brief notices of some of them will, we doubt not, be interesting to many of our friends.

BIRMINGHAM.

In this important town a public meeting was held in the Town Hall on Friday evening, June 3rd, William Room, Esq. in the chair. Dr. Hoby in the commencement of the proceedings adverted to the fact that fifty years ago the seraphic Pearce, on returning from Kettering where the first missionary meeting was held, gave a report of the proceedings to his friends at Birmingham. The result was that Mr. Pearce was soon enabled to remit 70*l.* towards the general fund, a sum which was at that time deemed very large. He then gave an outline of the meeting at Kettering which had just taken place, observing that the contributions were not only tenfold greater than those received at the first missionary meeting, but he might almost say, one hundred fold;

for they had collected not less than thirteen hundred pounds, in place of 13*l.* 2*s.* 6*d.* The Rev. Joshua Russell, who proposed the first resolution, said:—As he had anticipated, Birmingham had given proofs that it would do its duty. Their worthy and excellent chairman had given one hundred pounds; his brother had given one hundred pounds; Mr. W. Middlemore, one hundred pounds; and Dr. Hoby, one hundred pounds. Mr. Knibb then came forward, and was received with loud applause. In the course of his speech, he said, he only wished some of his kind friends, who thought that he was too lax in admitting members into the church, would visit their churches in Jamaica, and behold for themselves the things that were being

done. Twice had the church of Jamaica offered one hundred pounds, to defray the expense of any person who might be appointed to proceed from England to visit the churches under his care; but the offer had not been accepted. The Rev. J. A. James next briefly addressed the meeting, and, after a few introductory observations, said that if he had been anxious to find an excuse for being absent from that meeting, he might have found it in personal feelings, the force of which would be admitted by all present; but he could not resist the wish of their friends that he should be present. He was there to give expression to his good-will and cordial affection to the baptist denomination, with whom, for thirty-six years, it had been his privilege to live in terms of close intercourse and undisturbed friendship. Amongst them had been his most confidential friends, to whom he had revealed the inmost secrets of his heart, and from whom he had received the wisest counsel; and he should deplore it as a deep calamity, if any thing should arise to interrupt that communion in which he had lived with them. He was there to testify his interest in the operations of the Baptist Missionary Society; to express his wish and prayers, that recent transactions might not throw an apple of discord between the two denominations—denominations which had more in common, and

which had been brought more perfectly into co-operation, than any two denominations of professing Christians at present living; two denominations which some had thought ought to be only one. However far that might be correct, or whether that would ever be the case or not, it was clear they ought to be one in the unity of the Spirit and the bond of peace. Circumstances had occurred, which had made a little splash, and occasioned a small ripple upon the broad bright stream of brotherly love, but which had not reached the source, nor stopped the flow of the crystal river. They were one, they must be one, and they shall be one. The Rev. W. Newman next addressed the meeting.—Joseph Sturge, Esq., then came forward to express his heartfelt feeling of gratitude, that what had been termed the little ripple between the two denominations, no longer existed, and proposed a resolution which F. Room, Esq., seconded, and which was carried unanimously; after which the chairman presented Mr. Knibb with a neatly executed medal, designed by Mr. Davis, medalist, at that gentleman's own expense, as a testimony of esteem for the great services rendered to the missionary cause by that gentleman.

The proceedings closed with prayer, by the Rev. F. Franklin, of Coventry.

LEEDS.

The services connected with the celebration of the Jubilee, in this town, were commenced on Monday, June 6th, at South Parade Chapel. In the morning a preliminary prayer-meeting was held; and in the evening, the general meeting. The chapel was completely filled, and the Rev. J. E. Giles, the esteemed pastor of that place of worship, was called to the chair. In introducing the business, he regretted that the time was so unfortunate, as it happened to be the evening when the Wesleyans and the Independents were generally engaged in similar services, in connexion with their respective denominations. This he lamented; but it could not be otherwise, as this was the only evening on which they could be favoured with the presence of Mr. Knibb, from Jamaica. The Rev. Joshua Russell then stated the objects to which the Jubilee fund was to be applied. The Rev. Henry Dowson, of Bradford, followed. The Rev. W. Knibb was then introduced to the meeting, and was received with great applause. After his address, a resolution expressing the delight of the meeting in seeing him once more amongst them—their

sympathy with him and his brethren in the trials they had been called to endure, and the strongest assurances of their unabated confidence in the wisdom, purity, and zeal, with which the operations of the missions have been and are still conducted, was carried by acclamation, the whole assembly standing up. On Tuesday morning a large company sat down to breakfast, in the school-rooms beneath the chapel; after which, addresses were delivered by the Rev. Messrs. Knibb, Russell, Cummins, Strachan, Rawson, Pottenger, Lomas, Fife; and by Benjamin Goodman, Esq. The Rev. J. E. Giles presided. During the progress of the boxes at the public meeting, the Rev. Chairman announced the receipt of several sums, including a cheque for 500*l.* from J. P. W.; a cheque for 100*l.* from Mr. Town; a cheque for 50*l.*; a 50*l.* Bank of England note; a cheque for 25*l.* from S. F.; and 2*l.* from a Wesleyan friend. The whole collection realized 800*l.*; and at the public breakfast on Tuesday morning another 100*l.* was collected, which, with other sums likely to be subscribed, will swell the total amount raised to nearly 1,000*l.*

MANCHESTER.

On Tuesday evening, June 7th, a public meeting to celebrate our Jubilee was held at Manchester in the Corn Exchange, which

was crowded by one of the most respectable audiences ever seen within its spacious walls. Thomas Harbottle, Esq., having been called

to the chair, addressed the meeting, and resolutions were moved and seconded by the Rev. Mr. Russell, the Rev. F. Tucker, the Rev. W. Knibb, the Rev. Dr. Haller, and George Thompson, Esq. A collection was made in aid of the objects of the meeting; and it is

proposed to raise 4,000*l.* in Manchester, towards the Jubilee Fund. A public breakfast was given at the School-room, under the Rusholme-road Chapel, next morning, at which Alderman Callender took the chair, and several effective addresses were delivered.

BRADFORD.

The large chapel belonging to the church under the pastoral care of the Rev. H. Dowson was filled to overflowing on Wednesday, June 8th; great numbers having come from the country to be present at the Jubilee meeting. The service was deeply interesting.

Speeches of great power were made by the Revs. J. Acworth, J. Russell, J. E. Giles, and William Knibb; and at the close of the meeting a collection was made amounting to 60*l.*

NEWCASTLE ON TYNE.

On Thursday evening, the 9th of June, there was a public meeting in Salem Chapel, Hood-street, Newcastle, which was well filled with an audience of all religious persuasions, the "Friends" being conspicuous. John Fenwick, Esq., was called to the chair, and briefly stated the objects of the meeting. The Rev. G. Sample read the following resolution, which had been adopted by the Newcastle Jubilee Committee: "That this meeting desires to convey to the Rev. Joshua Russell, their respected visitor, an expression of joyous sympathy with him and the Committee of the Baptist Missionary Society, with regard to the arrival of the fiftieth year of our foreign missionary efforts, wishing to observe it as Jubilee-year, attended with extra religious services—with special thanksgivings to God, for the success with which He has been pleased to crown those efforts, particularly in the translation of the Holy Scriptures into the languages of the teeming nations of the East, and in the conversion of many thousands of the now happily freed population of the West—and also with an extra subscription, as a thank-offering to the Almighty for that success—hoping the Society may be encouraged to yet wider efforts, and be honoured of God with greater success." The chairman having placed the resolution in Mr. Russell's hands, he rose

and spoke at considerable length.—Mr. Pen-gilly then read, and the chairman handed to Mr. Knibb, a resolution conveying to Mr. Knibb their sincere and heartfelt congratulations on the attainment of the object he so nobly and courageously advocated in a former visit to this town in 1833; namely, the entire extinction of negro slavery in the West Indies, and on the great success which has attended the missionary labours of himself and his brethren in Jamaica, in whose piety, prudence, and zeal, the meeting placed the utmost confidence. Mr. Knibb rose to respond to the resolution, and was greeted with an enthusiastic burst of applause. A collection was made at the close of Mr. Knibb's speech, amounting to 17*l.* 2*s.* 4*d.*; and the meeting separated. On Friday morning, there was a breakfast at the Clarendon Hotel. There were, in all, 220 persons present, including ministers and laymen of all the churches in Newcastle. Mr. Russell stated that two gentlemen now present, each for himself and wife, had given 100*l.* This was 200*l.* to begin with. Mr. Knibb took his leave, having to attend a meeting of the Anti-slavery Committee in the metropolis. The Revs. P. J. Saffery, G. Sample, and W. Fisher, afterwards addressed the company, and the proceedings were then brought to a close.

Where it has not yet been done, ministers and officers of auxiliary societies are requested to make arrangements as early as possible for their Jubilee meetings and services, and to inform the Jubilee Sub-committee thereof, by a letter to their secretary, Rev. J. Russell, Fen Court. It is hoped that in small towns and villages Jubilee meetings will be held, for although not much money may be raised, they will encourage the friends, and diffuse important and delightful information; and neighbouring ministers will be willing to assist. Medals, hymns, and addresses may be had on application at Fen Court.

It is gratifying to know that a spirit of zeal in our Jubilee efforts is extending itself beyond the limits within which support for the society has hitherto been obtained. The Reverend John Girdwood of Montreal, in a letter to the secretary, dated April 23rd, writes:—

You will be glad to learn that our young people in the Sunday-school are making vigorous exertions to raise 50*l.* sterling, for the Jubilee Fund. They have collecting books, and bring in their subscriptions monthly. There is to be an address delivered the first sabbath morning in every month, when a collection is made. Two have already passed, and they have succeeded beyond expectation. If you could send us some *Heralds* or *Quarterly Papers*, the object would be much benefited. I happened to have about 100 of the *Quarterly Paper* No. 75, which were distributed among the young people and children. They created a degree of interest, which otherwise would not have been felt.

The following can be supplied in any quantity on application at Fen Court :—

Jubilee medals (two sorts), price sixpence each. One has an emblematical device, the other has a likeness of Dr. Carey. Another medal is also published with five of the early promoters of the Society, price threepence.

Medals for Sunday-school children and young people, price one penny each.

A Collection of Jubilee Hymns, to be sung at the Jubilee services, price sixpence each.

Jubilee Cards for contributions to the Jubilee fund. To collectors gratis.

Engravings (lithograph, in the tinted style, on paper 20 inches by 13) of the House, at Kettering, in which the Mission was formed in 1792, price eighteen pence each.

An Engraving (to correspond with the above) of the interior of the Booth at Kettering as it appeared during the Great Jubilee Meeting on the 1st of June, will be shortly ready. It is from a sketch taken on the spot by the Rev. A. G. Fuller, and will exhibit portraits of the chairman, Mr. Knibb, and other friends of the mission.

The sermons delivered at Kettering by the Rev. B. Godwin and the Rev. E. Steane, are nearly ready; to which is prefixed an account of the Jubilee services.

ACKNOWLEDGMENTS.

The committee thankfully acknowledge a parcel of waistcoat pieces and *Eclectic Reviews*, from Mr. Young, of Ryde; two parcels of tracts, &c., from the Religious Tract Society, for Mr. Capern, of Nassau; 24 vols. of poems, from a lady, by Mr. Burton, of Ipswich; a parcel of books, from the British and Foreign School Society, for Mr. Dendy; a box of useful and fancy articles, from Mr. Hawtin, for Mr. Hewett; two parcels of books, from Messrs. Bagster, for Mr. Kingdon; 19 vols. of magazines, from Mrs. Brown, of Canterbury; a parcel of quills, from Rev. G. Day, of Wincanton, for Mr. Dendy; a box of useful articles, from Miss Moseley, of Shacklewell, for African Schools; a box of useful articles, from Mrs. Clements, of Leytonstone; a box, containing work boxes and apparel, from Mrs. Williams, of Reading, for Mr. Phillippo; twenty-four mahogany collecting boxes, as a Jubilee offering, from an anonymous friend; a counterpane, from an aged friend, by Mr. Hinton; a parcel of paper, pens, and quills, from R. M., Gravesend; three dozen steel snufflers, from H. T.; a box, from Mrs. Clements, of Leytonstone, for Mr. Henderson, of Belize; a parcel of apparel and useful articles, from Mr. Scorey, of Whitechurch; and fourteen volumes of books, from Miss Phillips, of Wandsworth.

A box has been received from Mr. Coward, for Mr. Dendy, and a parcel for Mrs. Capern.

Mr. Williams, of Mandeville, Jamaica, wishes thankfully to acknowledge the following grants for the use of his stations:—a box of school materials from the British and Foreign School Society; a box from the Sunday School Union; tracts and books from the Religious Tract Society.

Mr. May, of Bethsalem, Jamaica, wishes to acknowledge with thanks the receipt of a box of useful articles for his schools, from friends at Morrice Square, Devonport, and at Saltash. Also, a box of a similar kind from friends connected with the churches at How Street, Plymouth, and at Kingsbridge. Also, a parcel of useful books from friends in Exeter and at Culmstock.

Mr. Knibb acknowledges with many thanks the receipt of a valuable box of useful articles, from the ladies at Counterslip, Bristol, the proceeds of which were devoted to the Normal School at Kettering, Trelawney.

THEOLOGICAL INSTITUTION, TRELAWNEY, JAMAICA.

The arrangements for the commencement of this important institution having been completed, it is exceedingly desirable that a good library should be obtained. The Rev. W. Knibb therefore most respectfully requests that those *booksellers, authors, ministers, and other persons who feel interested in this object*, will send *donations of suitable books* to him at 6, Ten Court, as early as possible; and if any individual feels inclined to transmit a sum of money for the substantial binding of the books, or for any other object connected with this important institution, he will be most happy to receive the same.

From Messrs. Ward and Co. the following valuable works have been received:—Standard Divinity, 3 volumes; Mudge's Works, 8 volumes; Dick's Works, 2 volumes; Preacher's Manual, 1 volume; Cobbin's Commentary, 2 volumes; Biblical Topography, 1 volume; Young's Lectures, Cruden's Concordance, Hebrew Grammar, and Life of Dr. Newman.—Also, from Mr. John Haddon, 25 Works of Standard Divinity.

As Mr. Knibb leaves for Jamaica the 1st of July, he affectionately requests that this subject may be at once attended to.

The above institution is for the training of native converts for missionary work in Africa, and a view of the premises, with further particulars, will be given in an early number of the Herald.

ERRATUM IN FEBRUARY ACKNOWLEDGMENTS.

The box of useful and funny articles, for Rev. J. Williams, of Mandeville, Jamaica, acknowledged as from Mrs. Jones, of Clifton, should have been, From the friends of the Pithay Church, Bristol.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the months of April and May, 1842.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.

£ s. d.				£ s. d.				£ s. d.			
Annual Meeting at Exeter Hall	195	1	3	Poplar	6	7	0	Children of Institution, Walthamstow	1	0	0
Ditto, for Juvenile Associations, at Finsbury Chapel	18	4	0	Prescot Street, Little Regent St., Lambeth	10	0	0	Collins, Mrs., 46, Wigmore Street	1	1	0
Annual Sermon, at the Poultry Chapel, by Rev. W. Robinson	35	1	1	Romney Street, Westminster	5	15	8	Kightley, Mrs., F.E.	8	0	0
Do. at Surrey Chapel, by Rev. H. Dowson	40	7	10	Salterns' Hall	14	14	0	Poole, Miss, Box	0	4	9
Alie Street, Little	9	1	6	Shoreditch	4	10	0	Thompson, T., Esq., at Finsbury Chapel	10	10	0
Bow	9	10	0	Somer's Town	2	9	0	Williams, Mr., Cowley Grove	10	0	0
Brentford, New	3	15	6	Spencer Place	3	15	3	Wills, Miss, Walthamstow	5	0	0
Brixton Hill	3	0	8	Stamford Hill	1	10	0	Wilson, Mrs. Broadley	30	0	0
Camberwell	54	14	2	Tottenham	14	16	6	Legacy.			
Chelsea	6	9	2	Trinity Chapel, Borough	16	9	0	James, Mrs. A. M., late of Birmingham	100	0	0
Clapham	7	14	6	Unicorn Yard	6	0	6	LONDON AND MIDDLESEX AUXILIARIES.			
Deptford	3	10	0	Walworth, Horsley St.	6	6	8	Alie Street, Little, Sunday School	1	15	3
Eagle Street	18	11	0	West Drayton	4	10	0	Brixton Hill	6	16	10
Greenwich, Bunyan Chapel	1	5	0	Windmill St., Welsh Church	1	0	0	Church Street, by Miss Hunt	8	13	7
Ditto, London Street	7	10	0	Subscriptions.				Deptford, Miss. Box	0	5	11
Hackney, Ann's Place	0	16	9	Clarke, Rev. O.	1	1	0	Hackney	1	0	10
Hammersmith	12	1	2	Gouldsmith, Mrs.	1	1	0	Do, Juvenile Association	6	17	3
Hampstead	6	0	3	Hewett, Mr., Lower Road, Islington	1	0	0	Harefield	0	13	6
Hatcham	5	0	0	Matravers, Mr., Grange Place	1	1	0	Harlington, Collections, &c.	10	16	0
Henrietta Street	13	6	7	Nelham, Mrs.	0	10	6	Maze Pond	24	17	6
Highgate	5	0	0	Payne, Mrs., Penton Place	2	2	0	Poplar	3	10	3
Homerton	6	0	0	Smith, Margaret, Cowley Grove	0	5	0	Prescot Street, Little	25	0	0
Ilford, 1st Church	4	5	0	Watkins, Mrs., 11, Devonshire Place, Maid Hill	1	0	0	Salterns' Hall	47	13	3
Islington Green	8	7	0	Donations.				Walworth, Lion Street, Female Missionary Society	27	0	0
Kennington	3	5	0	A. B., Walworth	1	0	0				
Kenington	20	12	4	Bartlett, W. P., Esq.	20	0	0				
Keppel Street	8	15	6	Bible Translation Society	T.500	0	0				
Maze Pond	18	9	0								
Moor's Court	17	17	5								
New Park Street	18	16	10								
Northampton Street, St. Pancras	4	0	0								
Peckham	4	12	8								

£ s. d.		£ s. d.		£ s. d.	
A Friend, by do., for		HUNTINGDONSHIRE.		Do. for Walter Dendy's	
Africa	0 5 0	Houghton—		Schools, Jamaica..	30 0 0
Walworth, Horsley St..	7 11 8	Mr. Brown, for Ja-		Battle	3 0 6
		maica Schools	5 0 0	Rye, by Mrs. Crosskey..	2 10 0
				Ditto, for Africa,...	1 6 0
BEDFORDSHIRE.		KENT.		WILTSHIRE.	
Leighton, by Mr. Cooper	3 12 4	Crayford—		Wilts and East Somerset	
Luton, Union Chapel,		Mr. Smith, ann. sub.	1 1 0	Auxiliary—	
Moiety	37 9 0	Eynsford..	7 6 8	Beckington	11 10 6
		Woolwich, on account	20 0 0	Bradford	20 6 6
BUCKINGHAMSHIRE.		LINCOLNSHIRE.		Chippenhams	7 2 6
Aston Clinton	3 17 10	Market Rasen, collection	2 1 6	Devizes	55 11 5
Chesham	20 17 7			Melksham	80 0 0
Cuddington	0 19 11	NORTHAMPTONSHIRE.		Norton St. Philip ..	7 0 1
Datchet, by Rev. W.		Northampton, on ac-		Trowbridge	73 1 1
Bailey	2 0 0	count	200 0 0	Penknapp	10 17 0
Gold Hill	4 17 6	Wellingborough—		Salisbury	34 9 3
Haddenham	16 7 6	A. Corrie, Esq.	5 0 0	Westbury	6 1 0
Kingshill	4 6 8				
Missenden, Great	13 18 8	NORTHUMBERLAND.		YORKSHIRE.	
Mursley	1 1 10	Hawick—		Bradford—	
Prince's Risborough ..	6 0 0	J. T.	4 0 0	Mrs. Aked, ann. sub.	2 0 0
Do., by Mr. J. Dawson	10 0 0			Shipley—	
Quinton	2 5 0	OXFORDSHIRE.		Female Sunday School,	
Swanbourne	1 19 0	Banbury—		for Indian Girl....	2 0 0
		Mr. W. Payne	0 10 0		
DEVONSHIRE.		RUTLANDSHIRE.		NORTH WALES.	
Bradninch, by Rev. P.		Oakham	13 15 0	Llanwrst—	
J. Saffery	4 12 2			Sunday School First	
Collumpton, by do....	4 1 0	SHROPSHIRE.		Fruits, by Rev. J.	
Exeter, by do.	2 11 0	Shrewsbury	1 7 6	Prichard	1 0 0
Do., by Mr. Davies ..	16 11 6	SOMERSETSHIRE.		Soar, &c., by Mr. G.	
Uffculme, by Rev. P.		Bristol, on account ..	400 0 0	Palmer	8 8 6
J. Saffery	1 0 3	Burton, by Rev. P. J.			
		Saffery	2 13 7	SOUTH WALES.	
DORSETSHIRE.		Chard, by ditto	7 1 3	Talybont	4 2 0
Bourton, by Rev. P.		Crewkerne, by ditto ..	2 12 3		
J. Saffery	3 11 10	Frome	65 13 9	SCOTLAND.	
Gillingham, by do....	0 12 9	Horsington, by Rev. P.		Banff—	
Poole—		J. Saffery	4 10 11	Friends	0 5 0
Kemp, Miss, ann. sub.	1 1 0	Kilminster, by ditto ..	1 1 0	Edinburgh—	
Stour, by Rev. P. J.		Street, by ditto	1 6 0	Mrs. McKay and	
Saffery	0 12 10	Wincanton, by ditto ..	12 0 0	Friends	5 10 0
		Yeovil, by ditto	6 0 0	Insch—	
ESSEX.		SUFFOLK.		Juvenile Society....	1 0 0
Langham, collection ..	12 10 0	Suffolk Society in aid of		Stewartfield, Society...	2 10 0
Mersea, by Mrs. Rogers	0 12 0	Missions, by S. Ray,		Stirlingshire	7 10 0
Writtle—		Esq.	6 0 0	Mrs. Vivian, Plea..	2 10 0
Mr. Challis, ann. sub.	1 0 0			Tough	1 1 0
		SURREY.		FOREIGN.	
HAMPSHIRE.		Dorman's Land	14 6 0	Africa—	
Jersey, Sunday School,		Streatham—		Fernando Po	33 16 10
by Mr. S. Cowdy ..	1 3 10	First Fruits, by Miss		Jamaica—	
		Taunton	0 6 0	Bethany, by Rev. H.	
HERTFORDSHIRE.		SUSSEX.		J. Dutton, for Africa	105 0 0
Berkhamstead—		Albury—		Brown's Town, by Rev.	
Mr. J. Baldwin, an-		Eliza Horsnail, for		J. Clark, for Africa	50 0 0
nual subscription ..	1 0 0	John Clark's Schools,			
Hatfield, by Mr. Young	3 8 0	Jamaica	35 10 4		
Mill End	4 0 0				
Rickmansworth	0 15 0				

*Collections, &c., at Kettering, at the Jubilee Meeting of the Society,
31st May, and 1st and 2nd June.*

Collection after Sermon on 31st May ..	41 10 1	Boys' do. do	1 12 10
Ditto, 1st June ...	100 15 6	Rev. Mr. Toller's, ditto	0 9 1
Ditto at Public Meeting, do.	83 3 6	Collecting Cards, by	
Ditto at Breakfast Meeting, and		Miss Wallis	3 3 9
Meeting in the evening of 2nd		Mrs. Joseph Toller	3 0 6
June	36 2 10	Miss Freeman	0 15 6
Proceeds of Tea Party, at Rev. Mr. Ro-		Miss Morris	1 2 0
binson's Vestry, 25th March	5 0 0	Mr. James Robinson	0 2 6
Mr. Rowlatt, at ditto	1 0 0	Master Thomas Miller	0 14 0
Net produce from performance of sacred		Jubilee Box, by Mr. Miller	0 15 4
music at Rev. W. Robinson's Chapel	25 10 0	A Friend, by ditto	0 3 5
Girls' Sunday School, Rev. W. Robinson's	2 2 7		

The following sums have likewise been promised or paid.

	Promised.			Paid.				Promised.			Paid.		
	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
A Little One, Kent, by Rev. P. Dickerson				10	0	0	Hoby, Rev. Dr.	100	0	0	52	10	0
A Friend				1	0	0	Hogg, Rev. R.	100	0	0			
Appledore, Sunday School ..				5	0	0	Howe, Mr. R., Luton				5	0	0
Adams, Mr. William	50	0	0				J. B. W., Leeds	500	0	0			
Akcl, Mr. T.	150	0	0				J. G.	100	0	0			
Allen, J. H., Esq.	50	0	0				Jackson, Mrs.	10	0	0			
Angus, Rev. Joseph	50	0	0				Jamaica Churches	1000	0	0			
Barfoot, Mrs., Collected by ..				3	0	0	Illingworth, Mr. M.	50	0	0			
Bateman, Lord				5	0	0	Ivory, Mr. John				5	0	0
Benham, Mr. J. L.	100	0	0				Keightley, Mrs.				5	0	0
Benson, Mr.				0	10	0	Kelsall, H., Esq.	1000	0	0			
Bideford, Sunday School ..				6	10	0	Kemp, G. T., Esq.				50	0	0
Blackett, Mrs., Brixton Hill, by J. C. Gotch, Esq.				5	0	0	Lomax, James, Esq.	100	0	0			
Bliss, Rev. T.	25	0	0				Medcalf, Mr. B.				2	0	0
Bonsfield, J. R., Esq.	100	0	0				Merrett, Mr. T.	20	0	0			
Bridgett, Mrs. and Miss, Derby				10	0	0	Middlemore, Mr. W.	100	0	0			
Broad, Mrs., Stilton, Collected by				1	0	0	Morten, W., Esq.	200	0	0			
Brown, Miss, at Birmingham				5	0	0	Murch, Rev. Dr.	50	0	0			
Burks, Mrs.				20	0	0	Murgatroyd, Mr. W.				50	0	0
Burks, Miss				5	0	0	Mursley, Children at, by Rev. J. Simonds				1	0	0
Burks, Miss Jane				5	0	0	Paul, J. D., Esq.	25	0	0			
Caddy, Mr. S.	50	0	0				Penny, Mr. J.	50	0	0			
Cartwright, Mr. R.	100	0	0				Perks, Mr., Hitchin				1	0	0
Clark, Rev. O.				5	0	0	Pewtress, Messrs., and Co.	100	0	0			
Clin, Mr. John	50	0	0				Do., a Friend, by				5	0	0
Cobb, J. W., Esq.				10	0	0	Pickering, Mr.				1	0	0
Collins, W., Esq.	52	10	0				Pigott, Mr. F., Luton				5	0	0
Coward, John, Esq.	200	0	0				Room, Mr. E.	100	0	0			
Cozens, Mr. W.	100	0	0				Room, Mr. W.	100	0	0			
Crassweller, Mr. H.				50	0	0	Rouse, W., Esq.				5	0	0
Daniell, Rev. J. M.	50	0	0				Russell, Rev. Joshua	200	0	0	100	0	0
Davies, Mrs.				5	0	0	Russell, Mr., Southwark ..	25	0	0			
Deane, Mr. G.	100	0	0				Russell, Miss, Camberwell, by J. C. Gotch, Esq.				2	0	0
Earle, F., Esq., Ripon				6	10	0	Salter, Rev. W. A.	50	0	0			
Fitzwilliam, Earl				10	0	0	Shaffo, R. J., Esq.				10	0	0
Ford, Rev. J.				50	0	0	Sherring, R. B., Esq.	100	0	0			
Foster, George, Esq.	1000	0	0	500	0	0	Smith, W. L., Esq.	50	0	0			
Foster, John, Esq.				100	0	0	Smith, James, Esq.				50	0	0
Foster, R., jun., Esq.	100	0	0				Smith, Mrs. James.	10	0	0			
Foster, Ebenezer, Esq.	100	0	0				Smith, Rev. H., Birmingham				10	0	0
Gallant, Mr.				25	0	0	Smith, Mrs. Henry				5	0	0
Glover, Mr. S.				5	0	0	Smith, Mrs., Brigstock				1	0	0
Gotch, J. C. Esq.				100	0	0	Soule, Rev. I. M.	50	0	0			
Do., a Friend, by				10	10	0	Stearne, Rev. E.	100	0	0			
Gotch, Mr. J. D.				25	0	0	Stevenson, G., Esq.				50	0	0
Gotch, Mr. T. H.				25	0	0	Thomas, Rev. Jenkyn, and Mrs. Thomas	52	10	0			
Gotch, Rev. F. W.				20	0	0	Thompson, H., Esq.				10	10	0
Do., a Friend, by				10	0	0	Toller, Mr. W.				5	0	0
Gouldsmith, Mrs., by Rev. A. G. Fuller				50	0	0	Tosswill, C. S., Esq.				50	0	0
Gurney, W. B., Esq.	1000	0	0				Tritton, Joseph, Esq.	250	0	0			
Gurney, Thomas, Esq.	50	0	0				Tritton, Mrs. and Miss	80	0	0			
Gurney, Miss S.				5	0	0	Walkden, Mr.				50	0	0
Gutteridge, Miss				20	0	0	Waller, E., Esq.				105	0	0
Hackett, Mr.				100	0	0	Wallis, Mr. George	50	0	0			
Hall, Miss	50	0	0				Wallis, Mr. Samuel, and the Misses Wallis				20	0	0
Hanson, Mr.	1	1	0				Wallis, Mrs., Barton Lodge ..				10	0	0
Haris, Richard, Esq.	100	0	0				Ward, Mr. W. B.				11	0	0
Haynes, Robert, Esq.	100	0	0				Watson, Hon. R.				5	0	0
Heard, John, Esq.	100	0	0				Whaley, John, Esq.				10	0	0
Hepburn, Mr. Thomas	52	10	0				Whitchurch, J., Esq.				100	0	0
Hepburn, Mr. John				31	10	0	Wilkin, Miss M. J., Collected by				1	1	4
Hobson, Mr.	40	0	0				Winks, Mr. J. F.	5	0	0			
Hobson, Mr. S. J.	10	0	0										
Hobson, Miss A., Wellingborough, Collected by				2	0	0							

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Timson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

JULY, 1842.

On the 31st of May, and during the first two days of the last month, the ministers and brethren of the Southern Baptist Association of Ireland held their meeting at Waterford. Ten brethren, including the Secretary of the Society and the Rev. George Gould of Dublin, assembled; and in the public religious services the kind aid of Mr. Brown, a minister in connexion with a branch of Mr. Kelly's people in Waterford, of Mr. Lyon, the Independent minister of that city, and Mr. Hands, a missionary of the London Society who was sojourning there, was kindly afforded. The services, sermons at mid-day and meetings for prayer and addresses at night, were animated, well-attended, and we trust useful services. Mr. Hardcastle writes concerning them—"All our friends here have been highly gratified and much refreshed by the respective services; we hope salutary impressions have been made, and that we shall derive much spiritual improvement." The union thus produced, the mutual advice and co-operation obtained, can scarcely fail of being greatly beneficial to the Society; and if, in comparison with associations in this country, such a gathering of brethren should appear to be small, it behoves that care be taken not to despise "the day of small things." "It may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few."

RECENT LETTERS FROM READERS, ETC., AFFORD THE FOLLOWING EXTRACTS.

One reader writes :

Since the date of my last, I have spent my time in visiting my neighbours from house to house; and I have reason to be thankful for the ready reception all classes of people give me. To seventy-five families, many of them more than once, have I been enabled to carry the word of life during the last month. I have given away among them eighty-one tracts to persons who I had reason to believe would read them attentively; and ten prayer-meetings have been held in different parts of the neighbourhood, attended by from ten to seventeen persons each. Almost all of these are catholics. You know I am living in a popish place. In one instance which has come before me during the month I trust God has made his word powerful unto salvation. Captain R—— renders me valuable assistance in my work. Would that you were able to increase the number of your labourers in this place.

Another writes :

Though my health has been rather delicate during the month of severe weather now ended, yet I have been enabled to attend ten meetings, and visit a hundred and seven families. The meetings are increasingly interesting; and my visits from house to house are as much so. I have now nine stations,

encircling a district of eighteen miles. In one of these I hold a meeting once a week, in two of them occasionally, and in the other six once a month. In six of them the attendance averages forty, in two of them sixty, and in the other a hundred. At each of these places ample proof is given of the enlightening, edifying, and comforting effects of the word and Spirit of God. When I tell you that in these places prejudice is now completely removed, so that the people are not only *willing* to hear, but are *anxiously waiting* every returning night of meeting; and sit under the sound of the word from such weak and unpolished lips as mine with breathless attention, and grasp my hand at parting, and with the warmest feelings of an Irish heart express their gratitude for the blessings they enjoy in having communicated to them the knowledge of life and peace in the finished work of Jesus, I am persuaded you will rejoice that the Baptist Irish Society has been privileged in being made the instrument of such usefulness. But when I tell you further, that I can name several persons who have gone to the unseen world since you sent me here, who have left convincing testimony behind that they were "made fellow-citizens with the saints and of the household of God," by the gospel which they have heard, and that in all my stations sinners have been brought under the regular hearing of the gospel, *who never heard it*

from any person before, I am convinced you will at once see that the cause in which you are engaged is not only of God, but that the Head of the church is thus giving evidence that he is approving of your efforts, and that all this is an additional call upon your devotedness and perseverance in the arduous but glorious work of evangelizing poor, benighted, superstitious, but interesting Ireland. But this is not all; if my health was so good as to admit the fatigue, I could occupy more than double the ground I am now labouring; new openings presenting themselves every week. On the 1st of March I went to a district about six miles distant, by the request of a farmer, and held a meeting in his house, where there were upwards of sixty people hearing. This person is a member of the established church, a decided Christian, and entirely devoted to the interests of Messiah's kingdom. He lives about a mile and a half from B—, a respectable town of a population amounting to about two thousand. He is very anxious that I should open a regular meeting in that town, as he is of opinion that it would ultimately be of much use. This I intend doing, as soon as my health and the weather will allow. The influence of this Christian friend, also of one of our own brethren in the same neighbourhood, and a scripture reader who is occupied in labouring through the parish, who himself even wrote me a very encouraging letter on the subject, are I think very favourable circumstances, and urge us at least to make a trial. Surely, dear brother, with such openings before us, this is not the time to be idle. If we be weak, our Captain is strong; if we have little means, let it be remembered that the gold and silver belong to our Master. Our duty is to *work*—his province is to *support*. Let us, then, glorify him with our bodies and our spirits, which are his. In faith, in prayer, and in hope, let us go forward in the best of causes, taking the simplest, but most effectual of all means, the sling and stone; and using it "in the strength of the Lord God of Hosts, the God of the armies of Israel."

A friend who is stationed in a manufacturing town of the north of Ireland writes concerning two or three of his stations:

C— is a place at the end of the town, where most of the people are Roman catholics, and where the most part of those who nominally belong to other denominations absent themselves almost entirely from all places of worship. After I came to this town I commenced in my humble way to preach on every Lord's-day evening; and shall I say, that the house in which we assembled was soon found too small, so that

we had to provide a more capacious one? for, instead of fifteen or twenty, the congregation soon amounted to sixty or seventy. Many a time I have been delighted while in the act of addressing them, because of the favourable opportunities which the Lord afforded me of declaring the way of salvation through a crucified Saviour to many poor ignorant Roman catholics, who could be hindered from attending neither by the authority of the priests nor by the influence of parents. But of late Mr. E— and myself thought it advisable to change the time of meeting from Lord's-day to a week-day evening, so that many of them might be induced to come to our chapel on Lord's-day evenings. And up to the present our expectations have not failed, for the people have turned out pretty well.

My next station is S—. Here I only preach occasionally, although the people seem very anxious to hear the gospel, and to have me attending stately.

The next place is R—. This is a station which Mr. E— occupied before I came to assist him, but which I have since regularly supplied once a month. The congregation is generally large, and the prospect is encouraging.

The last place is H—. Here since November last I have continued to preach, sometimes on Lord's-day, and regularly every second day at ten o'clock in the morning. The congregation is not large, but the people are very attentive, and many of them come regularly to worship in our new chapel.

Mr. SHARMAN writes:

We have recently lost two active members—one of whom has emigrated to Australia; the other unites with a church of Christ under care of one of our brethren in another part of this country; nevertheless our numbers slowly increase. Four have been buried with Christ in baptism. May the Lord greatly bless those who are gone, and make them a blessing to others, and may those who have been added become an additional blessing to us here. As to the congregation in this town, although the attendance on sabbath mornings is still small, except when there is a full attendance of the brethren, most of whom have to come a considerable distance, yet in the evening our little chapel is well filled with attentive hearers.

At B—, about five miles off, I have lately opened another station; the attendance at present is small, probably not more than twenty, nevertheless I believe it to be one of considerable importance. It is situated in a very backward part of the country, chiefly inhabited by Roman catholics, who are, if possible, more spell-bound by the

dogmas of popery than any place I have yet known; and the few protestants who reside near, although very respectable, and one would think ought to know better, have imbibed absurd notions of religion, as is manifest in their practice.

You have frequently heard that wakes in this country, where access can be had without hazard, are favourable opportunities of introducing the gospel. It was on such an occasion that the Lord blessed his word in the case of a respectable female, who afterwards requested I would visit the neighbourhood as often as I could. A little time longer, and her husband became concerned about his soul, and called himself at my own house, and renewed the invitation in the most pressing manner. I responded to it cheerfully, and have given them as frequent opportunities as I could of becoming acquainted with the gospel, by preaching to as many as could be persuaded to attend, by reading and expounding the scriptures in the family, and general conversations on religious topics. When I was there last, as I was about to leave, while engaged in conducting family worship, the gentleman's mother, who has also become much alive about her eternal interest, asked me to explain several passages of scripture which she had marked while searching the scriptures for herself in the retirement of the closet; and after explaining them for her, I addressed myself for a short time to the family on the necessity of cultivating an acquaintance with God through the medium of his word, approving the plan adopted by the good old lady; after which we sang a hymn, and concluded by prayer. I do not recollect a more happy morning than that was, while engaged at a throne of grace imploring the divine blessing. I felt in my own soul that we had access through the blood of sprinkling: all appeared to be really in earnest, Jesus was present to bless, and we were blessed indeed—glory for ever to his holy name.

The gospel appears to be producing some fruit at D——. It is one of the oldest stations in the district, and perhaps I might add one of the most important. Five of the brethren who meet with us in church membership are from this place, and are to me most useful auxiliaries; labouring according to the ability God has given to promote the cause they regard as the best of causes, and God is blessing their efforts to do good.

Mr. C. W—— has for the last eight or nine months been regular in his attendance at our meetings, and I trust has received the truth in the love of it. He is a man in somewhat easy circumstances, and of a good education; besides that, with these advan-

tages, he is exceedingly zealous in his efforts to do good. To every attempt to turn him aside from associating with us he has hitherto maintained a successful resistance, preferring, as he says, the testimony of a good conscience to the smiles or frowns of men. Brother C—— met him the other day sitting on a cart with several men, Roman catholics, reading to them, and pointing out the injurious tendency of the views they maintain. He speaks Irish with great fluency, and employs this instrument with admirable effect. May God keep him from evil, and make him abundantly useful!

Mr. ECCLES also writes to Mr. Green :

VERY DEAR BROTHER,—A considerable time has elapsed since my last communication. The reason of this is to be traced partly to weak health, and partly to the pressure of innumerable trifles and more important matters connected with the opening of our new chapel. This event is, however, at last consummated. The services on the occasion were of the most interesting character, and very numerous attended. The chaste, eloquent, instructive, and powerful discourses of the Rev. Dr. Carson, and of the Rev. Messrs. Bates and Trestail, were attentively heard by many to whom the novelty of the affair alone opened up a medium of access. The soirée on Monday evening, we have also reason to believe, was attended by results equally beneficial. Ministers belonging to the various evangelical denominations around delivered addresses in conjunction with our brethren; and the end—Christian union—which the meeting was designed to promote, seems to have been attained in a considerable degree.

The impression produced is decidedly of a favourable nature. The aspect of affairs is at present very encouraging, and the congregations have greatly increased since we entered our new chapel. Oh, when I think of the pleasing prospect which opens in the distance, and of all the intervening obstacles which a resolute and a protracted struggle alone can surmount in order to its realization, I may well exclaim, "Who is sufficient for these things?" But the language of despondency must not be heard. Fear is forbidden by faith; and every previous Ebenezer ensures our final triumph. Shall the hand which the Captain of salvation has honoured with grasping his blood-stained banner ever relax its hold? Shall the face of man intimidate the soldier of Jesus? Let it not be so, O Lord! Let thy grace make us more than conquerors, and enable us to feel, at all times, that "*as our day is so shall our strength be.*"

* * * Instead of the usual money contributions to the Society this month, we are anxious to comply with the earnest request of our brother Mulhern, and again place the circumstances of his chapel at Conlig before our readers. He wishes very much to finish it, or at least make it fit to worship in, before winter. Two hundred and eighty pounds is the lowest sum for which the undertaking can be completed. The list given below will show that only about one-third of this sum, or little more, has been contributed. Mr. Mulhern is desirous our friends should know—

1. That not in the village nor any where very near, though the population is numerous, is there any other place of worship pertaining to any section of the church.

2. That during the very brief labours of the Society there, a church of forty-one members has been gathered, which God still blesses with increase and prosperity.

3. That since the school-house of the village was refused to our friends to worship in, they have no other place than a small cabin much too strait to accommodate the numbers in attendance. And,

4. That as funds have been kindly supplied, the plain yet commodious meeting-house has been progressing towards completion. The people are too poor to contract a large debt.

He implores on their behalf, therefore, a continuance and increase of liberal contribution, which may enable him to complete the building, the more as it is altogether impossible for him to leave home on a begging journey.

Any member of Committee, Rev. W. F. Burchell of Rochdale, Rev. John Stock of Chatham, or Mr. Mulhern himself, whose address is Newtown Ards, county Down, will thankfully receive contributions, even the smallest.

Those already given are as follows.

	£	s.	d.		£	s.	d.
By Rev. John Young, late of Andover ..	11	0	0	Mr. John Eives, by Mr. Green	1	0	0
Sundry persons in Ireland	10	10	0	By Mr. Robson, Berwick	3	0	0
W. Sharman Crawford, Esq. M.P.	5	0	0	Mr. Gotch, Kettering	1	0	0
Mrs. Scott, Belfast	2	0	0	Miss Ireland, Hackney	1	0	0
Mr. Workman, ditto	1	0	0	By Mr. Harrison, Brooms Grove	0	11	0
Messrs. R. and J. Workman, ditto	1	0	0	Mr. Packer, Walworth	0	10	0
J. Mateer, Esq. ditto	1	0	0	Samuel Watson, Esq.	1	0	0
— Digby, Esq. Conlig	1	0	0	A Friend, by Mr. Pritchard	1	0	0
R. Blackwell, Esq. Belfast	1	0	0	Mr. and Mrs. C.	2	2	0
Mr. R. Burns, ditto	0	10	0	John Heard, Esq. Nottingham	1	0	0
W. Simpson, Esq. M.D. ditto	0	10	0	Rev. J. Burt, Beaulieu	1	0	0
Mr. W. M'Connell, ditto	0	10	0	Friend at Glasgow, by Mr. Green	1	0	0
G. T. Beilby, Esq. Monaghan	1	0	0	By Mr. Millard, Lymington	1	0	0
Mrs. Beilby, ditto	1	0	0	Mr. Earle, Ripon	1	0	0
— Beilby, Esq. M.D. Edinburgh	1	0	0	Mr. Smith, Rye	1	0	0
A Friend, by Mr. Burls	20	0	0	Anonymous, several, by Mr. Green	2	2	6
John Coward, Esq. Liverpool, by Mr. Green	5	0	0	Mr. Bowser, Parson's Street	2	0	0
C. B. Robinson, Esq. Leicester, by ditto ..	5	0	0	A Friend at Mr. Bowser's	0	10	0
A Friend, by ditto	2	0	0	Mr. Stock, Regent Street	2	0	0
Rev. E. Steane (by)	1	0	0	A Friend at Finsbury Chapel, April 26 ..	0	10	0
Rev. R. W. Overbury (by)	1	0	0	Rev. W. Durham, Kent	0	12	6
Amersham, by Mr. Green	1	0	0	By Rev. J. Castleden	2	0	0

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., 19, Bridge-street, Blackfriars; SANDERS, 104, Great Russell-street, Bloomsbury; GLYN, HALIFAX, MILLS, and Co., 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, Dublin; and by any Baptist Minister, in any of our principal towns.